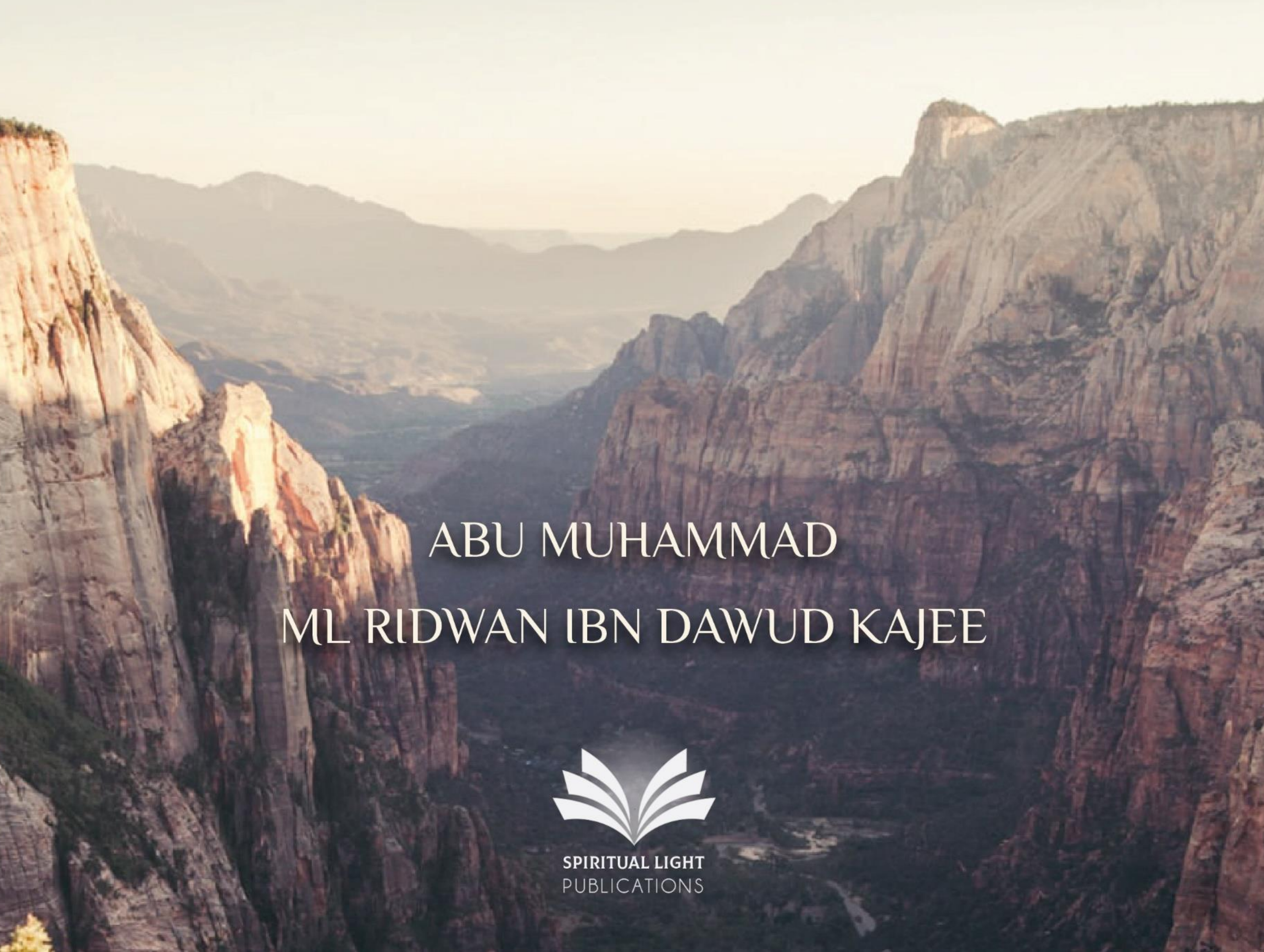
DHU AL-QARNAYN AND THE YA'JUJ AND MA'JUJ



ABU MUHAMMAD
ML RIDWAN IBN DAWUD KAJEE

SPIRITUAL LIGHT
PUBLICATIONS

DHU AL-QARNAYN
AND THE
YA'JUJ AND MA'JUJ

Abu Muhammad

Ml Ridwan ibn Dawud Kajee



SPIRITUAL LIGHT
PUBLICATIONS

Title: Dhū al-Qarnayn and The Ya'jūj and Ma'jūj

Author: Abū Muḥammad Ml Riḍwān ibn Dāwūd Kājee

First Edition: 1442 - 2021

Email: kajee.ridwan@gmail.com

Website: spirituallight.co.za

May Almighty Allāh accept this publication, and in His Infinite Kindness, crown it with His Pleasure, and the pleasure of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

May Almighty Allāh allow it to be a means of perpetual reward «إيصال الثواب و صدقة جارية» for the author and the members of Spiritual Light, their parents «نسبًا و صهرًا», their mentor, and for all those that have offered aid in any form, as well as their parents and children, and for the Ummah of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in general.

Contents



Transliteration Guide

Consonants

ء	ʾ
ب	B
ت	T
ث	TH
ج	J
ح	Ḥ
خ	KH
د	D
ذ	DH
ر	R
ز	Z
س	S
ش	SH
ص	Ṣ

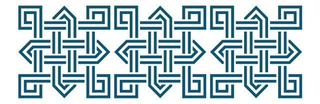
ض	Ḍ
ط	Ṭ
ظ	Ẓ
ع	ʿ
غ	GH
ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
ه	H
و	W
ي	Y

Vowels

ـَ	A
ـِ	I
ـُ	U
ـَا	Ā
ـِي	Ī
ـُو	Ū
ـَيْ	AY
ـَوْ	AW



“Verily, We established him (Dhū al-Qarnayn) in the earth, and We gave him the means of everything.” [al-Kahf: 84]



باسمه تعالى
نحمده ونصلي ونسلم على رسوله الكريم،
وعلى آله وأصحابه أجمعين.

Preface

The nature of the Ya’jūj and Ma’jūj (Gog and Magog); the man called ‘Dhū al-Qarnayn’ and the wall that he had erected have always been amongst those topics which have captured the attention of both the scholar and the layman.

The research of ʿAllāmah Anwar Shāh al-Kashmīrī, with regards to the issue of the Ya’jūj and Ma’jūj is perhaps amongst the most unique explanations given in this regard. Muftī Muḥammad Shafīʿ Ṣāḥib in *Maʿārif al-Qur’ān* has described this explanation to be upon the highest levels of scholarly research.

With regards to the personality titled ‘Dhū al-Qarnayn, and the wall that he had erected’, the research of the illustrious student of ʿAllāmah Anwar Shāh Ṣāḥib; Shaykh Ḥifẓ ar-Raḥmān Suhārwī, which he has in detail discussed in his masterpiece ‘*Qiṣaṣ al-Qur’ān*’, is indeed worthy of due consideration.

In the pages that follow, much of what is written has been based upon the research of these two illustrious scholars, viz ʿAllāmah Anwar Shāh Ṣāḥib al-Kashmīrī and Shaykh Ḥifẓ ar-Raḥmān Suhārwī رَحِمَهُمَااللّٰهُ.

It should be understood that with regards to issues such as the ‘Ya’jūj and Ma’jūj’, ‘Dhū al-Qarnayn’, etc., there is indeed scope for differing opinions, as long as it does not contradict the clear-cut texts of the Qur’ān and the Sunnah, nor does it stem from a methodology which is not in line with the principles laid down by the scholars of the Ahl as-Sunnah for deduction.

In order to make this clear, whilst reconciling the various apparently contradictory texts with a view which was not common amongst the scholars before him, ʿAllāmah Anwar Shāh Ṣāḥib رَحِمَهُٱللَّٰهُ in the issue of ‘the wall of Ya’jūj and Ma’jūj’, declared:

«واعْلَمْ أَنَّ مَا ذَكَرْتُه لَيْس تَأْوِيلًا فِي القُرْآن؛ بَلْ زِيَادَةُ شَيْءٍ مِن التَّارِيخ وَالتَّجْرِبَة بِدُون إِخْرَاج لَفْظِه مِن مَوضُوعِه».
[عقيدة الإسلام في حياة عيسى عَلَيْهِٱلسَّلَامُ]

> "It must be remembered that whatever I have said in explanation of these verses is not a far-fetched interpretation of Qur'ān. Rather, without extracting any word of the Qur'ān from its context, I have kept before me history and experience to arrive at this explanation."

Keeping in front of oneself history and experience, (i.e., events that have occurred and are presently occurring) in an attempt to understand those events that shall occur close to Qiyāmah is a methodology employed by many of our senior scholars.

For example, the renowned commentator of the Aḥādīth, Shaykh Zakariyyā al-Khāndhalwī رَحِمَهُ ٱللَّهُ in the footnotes of «الإشاعة في أشراط الساعة», whilst commentating on the Ḥadīth regarding the emergence of Sayyiduna al-Mahdī رَضِيَ ٱللَّهُ عَنْهُ, and how he shall journey numerous times between Makkah Mukarramah and Madīnah Munawwarah within just a few days, offered an explanation, based upon present-day conditions, that was not mentioned by scholars before him. The details of this are as follows:

The author of the book, ʿAllāmah al-Barzanjī رَحِمَهُ ٱللَّهُ had explained that a few journeys between Makkah Mukarramah and Madīnah Munawwarah in a mere period of fifteen to twenty days, despite being difficult, is indeed possible, since each trip at an extremely fast pace can be completed in five days, thereby completing three rounds in about fifteen to twenty days. Al-Barzanjī رَحِمَهُ ٱللَّهُ then mentioned that it should also be remembered that Sayyidunā al-Mahdī رَضِيَ ٱللَّهُ عَنْهُ and the men that shall be searching for him shall all be saints of that era, thus it is highly possible that the earth could be folded for them, (by way of miracle), making each journey short.

On this point Shaykh Zakariyya رَحِمَهُ ٱللَّهُ wrote:

> «مَنْشَأ هَذا القَوْل مِن المصَنِّف عَدَمُ تصوُّرِ التطَوُّر فِي وَسَائل النَّقْل السَّرِيعَة وتَسْهِيل الطُرُقات، وهَذا مُشاهَدٌ فِي عَصْرِنا الحَاضِر، واللهُ أعْلَم بِمَا سَيسْتَجَدُّ مُسْتَقْبِلا».
>
> "This explanation has been given due to the thought never crossing the mind of the author that the transport system would undergo unique developments, making journeys extremely short, as we find today. And Almighty Allāh alone knows what shall be manufactured in the future!"

Shaykh Zakariyya رَحِمَهُ ٱللَّهُ, in this explanation, showed that since the concept of modern-day transport was not in front of the author, he offered a rational

explanation to the narration, but his explanation would in no way become binding upon all that would later follow. Rather, latter day commentators would indeed be allowed to explore other possible meanings of the narration, as long as the explanation would not be in conflict with what has been explicitly mentioned in the Qur'ān and the Sunnah.

Shaykh Ḥifẓ ar-Raḥmān Suhārwī رَحِمَهُ ٱللَّهُ, after discussing the difference of opinion between ʿAllāmah ibn Kathīr and ʿAllāmah al-Kirmānī regarding whether the Tartars were from the Ya'jūj and Ma'jūj, commented:

> "The difference of opinion amongst the scholars in these issues show clearly that there is no explicit ruling from the Qur'ān and Sunnah in this matter, and that it is open for scholarly discussion."

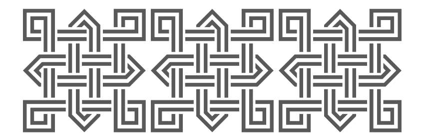
He further states:

> "When there was scope for ʿAllāmah al-Kirmānī and others to incline to their view, and also scope for ʿAllāmah ibn Kathīr and others to refute their stance and incline towards another view, there should then also be scope for another (referring to himself) to offer an opinion in this regard, one that holds the possibility of being correct or incorrect, which may be accepted or rejected."
> [Qiṣaṣ al-Qur'ān]

As for those aspects which have been established as *Qatʿī ʿAqā'id*, like the surge of the Ya'jūj and Ma'jūj before Qiyāmah, this is a matter in which there is absolutely no scope for interpretation.

(May Almighty Allāh always guide us to what is right, and protect us all from deviation. Āmīn! – Abū Muḥammad)

CHAPTER ONE



DHŪ AL-QARNAYN

Chapter One

Dhū Al-Qarnayn[1]

The life of Dhū al-Qarnayn is an interesting historical event and may be divided into three significant sections.

1. Who was Dhū al-Qarnayn?
2. The location of the wall that Dhū al-Qarnayn built.
3. Who are the Ya'jūj and Ma'jūj (Gog and Magog)?

Scholars may be divided into two groups with regards to this issue.

- It is the opinion of one group that we believe in what the Qur'ān says about Dhū al-Qarnayn; the wall; and Ya'jūj and Ma'jūj (Gog and Magog). As for the details of these matters, e.g., placing the events in chronological order, location of the wall or barrier, and identifying Ya'jūj and Ma'jūj, such matters should not be discussed.

- In contrast, the second group of the 'Ulamā' of Islām strive to search out for details. They feel that it is permissible, and in fact at times necessary to delve into such issues.

The verses revealed with regards to Dhū al-Qarnayn was in response to a question from some Jews of *Yathrib* (Madīnah Munawwarah), who were testing the genuineness of Rasūlullāh ﷺ's claim of Nubuwwah. The answer that was given in the Qur'ān compelled those who posed the questions to admit that the unlettered Messenger of Allāh ﷺ spoke on this subject only after receiving the answer through revelation from Allāh سُبْحَانَهُ وَتَعَالَىٰ. This shows that they knew very

[1] (The following pages is practically an edited translation and summary of what Shaykh Hifẓ ar-Raḥmān has mentioned in *Qiṣaṣ al-Qur'ān*. Where need was felt, a few words have been added from my side, in brackets, towards which indication has been made with the name 'Abū Muḥammad' after or before the explanation.)

well the details of Dhū al-Qarnayn and his wall. They were well aware of his historical character and they enjoyed some sort of relation with this unique personality, due to which they showed honour for him.

Since these facts of Dhū al-Qarnayn were known to the Jews fourteen hundred years ago, why should it now be impossible or impermissible to relocate its details? Among the great scholars who have delved into this were personalities like ʿAllāmah ibn Taymiyyah, ʿAllāmah ibn Kathīr, ʿAllāmah ibn ʿAbd al-Barr, Imām ar-Rāzī, Ḥāfiẓ ibn Ḥajar, Shaykh Badr ad-Dīn al-ʿAynī, ibn Hishām and ʿAllāmah as-Suhaylī رَحِمَهُمُ ٱللَّهُ.

Our approach is the same as this group of ʿUlamā', who searched for detailed explanations with regards to this issue.

Who Is the Dhū Al-Qarnayn, Whose Mention Has Been Made in The Qur'ān? [2]

Before proceeding, we must consider why has Dhū al-Qarnayn been mentioned in the Qur'ān. If the revelation of the details of this individual was intended as an answer to someone's question, it would be indeed helpful if we understand what had prompted the questioner to pose such a question, and who was the one that had posed the question? Many have unfortunately overlooked this angle, despite it being the key to the issue.

It is worth remembering that there are three issues, viz.

a) pinpointing Dhū al-Qarnayn;

[2] (It should be understood that history had seen many great conquerors, who, on account of their unique feats of bravery in the battle-field, their huge kingdoms, their generosity, etc., were titled with the name 'Dhū al-Qarnayn'. The discussion that shall follow is not at all intended to refute the possibility of such men in history. Here, rather, the intended purpose is to pinpoint the Dhū al-Qarnayn that has been discussed in the Noble Qur'ān.

As for the other 'Dhū al-Qarnayns', whose mention has also been made in the narrations, it is possible that certain historians, on account of not realizing that the title 'Dhū al-Qarnayn' does not necessarily refer always to the same personality, mixed up the various narrations, and recorded it as a biography of one particular individual. – Abū Muḥammad)

b) knowing about the wall;
c) and finding out who the Ya’jūj and Ma’jūj are.

An answer to anyone of these three will tell us about the other two, since they are all interlinked.

Who asked regarding Dhū al-Qarnayn?

Muḥammad Ibn Isḥāq has narrated from Sayyidunā ʿAbdullāh Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا that the Quraysh of Makkah sent Naḍr ibn Ḥārith and ʿUqbah ibn Abī Muʿayṭ to the religious scholars of the Jews. They conveyed to these scholars the message:

> “You are the people of the book and you claim to have knowledge of the earlier Messengers which we do not have. So, tell us what may we ask Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ about a sign in your Books confirming his Risālah.”

In response, the Jewish scholars instructed them to pose three questions. They said:

> “If he gives the correct answers then he is true in his message and he is a true Messenger. You must then obey him. If he does not give the correct answers then he is a liar, and you may do with him as you choose!”

The three questions were:

1. Tell us about him; whose conquests continued from the east to the west.
2. How did those few young men fare who hid themselves in a mountainous cave in fear of their king?
3. Tell us about the Rūḥ (The spirit or soul).

The deputation returned to Makkah Mukarramah and reported to the Quraysh what the Jewish priests had told them. The Quraysh said to each other:

> “It is now easy for us to decide the truth about Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. An unlettered person will only be able to answer these questions if he truly receives revelation from a Divine Being.”

The Quraysh wasted no time in approaching Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and posing the three questions to him. It was in response to them that Sūrah al-Kahf was revealed to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. [Tafsīr ibn Kathīr]



Scholars have narrated this Ḥadīth from different sources and have declared it to be a sound narration. The version by Suddī (one narrator), as narrated by ibn Abī Ḥātim in his Tafsīr, has the addition of:

> “The Jews asked: “Tell us about the Prophet whom Allāh has mentioned just once in the Torah”. He asked: “Who?” They said: ‘Dhū al-Qarnayn’.”[3]

Through the various narrations that discuss the question posed by the Jews, one understands the following:

- The question about Dhū al-Qarnayn, although asked by the Quraysh, was actually on behalf of the Jews.
- The question was about a man who is called Dhū al-Qarnayn and mentioned in the Torah only once.

(Further on one shall realize that Dhū al-Qarnayn has been mentioned in the Torah at various places, but in only one of these places has he been shown as ‘the one with two-horns’ which translate as ‘Dhū al-Qarnayn’. Thus, it is highly possible that the question that was originally posed was: “Inform us of the Nabī who has been mentioned as ‘Dhū al-Qarnayn’ only once in the Torah!” - Abu Muḥammad)

- The Qur’ān had not given this man the title Dhū al-Qarnayn. Rather, it was a title by which he was known in previous times.

(The author thereafter discusses in detail the proofs that Dhū al-Qarnayn was not Philip of Macedonia, known as Alexander; The Great. The only similarity between the two was the name ‘Sikandar/Alexander’. The details of this may be read in the original Urdu «قصص القرآن» or in its English translation: ‘*Stories from the Qur’ān*’, published by Darul-Ishaat, Karachi-Pakistan - Abu Muḥammad).

It should also be known that just as Alexander of Macedonia is called by some as

---

٣ عَن السُّدِّيّ قَال: قالت اليهود لِلنَّبِيّ صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا مُحَمَّدُ، إنَّما تَذكُر إبْرَاهِيم ومُوسَى وعِيسَى والنَّبِيينَ، إنَّك سَمِعتَ ذِكرَهم مِنَّا، فأخبِرْنا عَن نَبِيّ لَم يذكرْه اللهُ فِي التوْرَاة إلَّا فِي مَكان وَاحِدٍ. قَالَ: «ومَن هُوَ؟» قَالُوا: ذُو القرنين. قَالَ: «مَا بَلغَنِي عَنْهُ شَيْء». فَخَرجُوا فَرِحِين وقَدْ غَلَبُوا فِي أنفُسِهم، فَلمْ يَبْلُغوا بَابَ البَيتِ حَتَّى نَزَل جِبْرِيلُ بِهَؤُلاء الآيَات: ﴿وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾﴾ [الكهف: ٨٣]

'Dhū al-Qarnayn' because of his name, his riches and his kingdom, so too the Arabs would call some of the kings of Yemen 'Dhū al-Qarnayn' merely on account of their immense wealth, possessions and huge kingdoms. All of them were called 'Dhū al-Qarnayn' but the ones they referred to was not the one discussed in Qur'ān.

ʿAllāmah Anwar Shāh Kashmīrī, whilst discussing this issue, stated:

> «وَالرَّاجِح أنَّه لَيْس مِن أَذْوَاء اليَمَن، وَلا كَيقُبَاد مِن مُلُوك العَجَم، ولَا إِسْكَندَر بنِ فَيْلَفُوس؛ بَل مَلِكٌ آخَر مِن الصَّالحِين، يَنتَهِي نَسَبُه إِلَى العَرَب السَّامِيِّين الأَوَّلِين، ذَكَره صَاحِب النَّاسِخ».
> [عقيدة الإسلام في حياة عيسى عَلَيۡهِٱلسَّلَامُ]

> "The preferred view is that he was not one of the kings of Yemen, nor Kayqobad (a non-Arab king), nor was he Sikandar ibn Philips (Macedoni). Rather, he was a pious king quite different from them. The author of *an-Nāsikh* has traced his line of descent to the ancient Saamiyah Arabs."

ʿAllāmah Anwar also stated that Dhū al-Qarnayn was neither from the East nor from the West, but rather from some place in-between.

After perusing through the various different opinions regarding Dhū al-Qarnayn, it may be safely stated that the numerous different views regarding this personality may be overlooked except for two which are worthy of consideration. One of these views is ascribed to the earlier authorities while the second to a research scholar of latter days.

The ʿUlamā' of the earlier times contend that the Dhū al-Qarnayn mentioned in the Qur'ān was a pure Arab by descent and of the earlier Sāmiyah tribes. He was a contemporary of Sayyidunā Ibrāhīm عَلَيۡهِٱلسَّلَامُ. The two had been together when they performed Ḥajj.

This view, despite being popular amongst the early scholars, does not seem to have any sound backing. Rather, the Isrā'īlī narrations upon which this view has been based, differ so much with each other[4] regarding the details of this individual, which

[4] A gist of the differences that arise from the opinions narrated from the early scholars, whom they probably derived from Isrā'īlī sources, shall be given below. One shall then understand better why it is being said that the basis for their statement was not of a sound nature, but rather some unclear Isrā'īlī narration.

=

In the statements of the previous scholars regarding the name of Dhū al-Qarnayn, one finds indication that the one they felt was Dhū al-Qarnayn could in no way possibly have been alive during the era of Sayyidunā Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ.

For example, Zubayr ibn Bakkār and Ibn Mardawiyyah relate (on the authority of Sayyidunā ʿAbdullāh ibn ʿAbbās رَضِيَ ٱللَّهُ عَنۡهُ) that his name was ʿAbdullāh ibn Daḥḥāk ibn Mʿad ibn ʿAdnān. Ḥāfiẓ ibn Ḥajar rejects this version as very weak. He points out that if it were correct, then he could never have been a contemporary of Sayyidunā Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ, since there are forty steps in the line of descent between Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ and ʿAdnān. [Fatḥ al-Bārī]

Ibn Hishām, Kaʿb Aḥbār and Jaʿfar ibn Ḥabīb suggest that his name was Muṣʿab ibn ʿAbdullāh or Muṣʿab Ḥimyar. Ḥāfiẓ ibn Ḥajar also tends to hold the same opinion. Ḥāfiẓ ibn ʿAbd al-Barr however points out that there are fourteen generations between Muṣʿab and Qaḥṭān, and from Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ to Falj (the brother of Qaḥṭān), there are seven generations. Accordingly, this man too could not have been a contemporary of Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ.

Jaʿfar ibn Ḥabīb held a second opinion that the name of Dhū al-Qarnayn could have been Manẓar ibn Abī al-Qays. This too is incorrect since this king was born after Sayyidunā Sulaymān عَلَيۡهِ ٱلسَّلَامُ, years after Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ.

Ibn Hishām has given a second opinion in his *Sīrah*, that the name of Dhū al-Qarnayn was Marzubān ibn Mardawiyyah. However, history does not record any king by this name. Besides, we have seen that the ʿUlamā' of the earlier period stress that Dhū al-Qarnayn was of pure Arab descent while the names Marzuban and Mardawiyyah are not Arabic names. They are ʿAjmī (non-Arabic). Thus, if there had been a king by that name, he would have been an ʿAjmī, not an Arab.

Wahb ibn Munabbih has suggested that his name was Saʿb ibn Marā'id (Tubbaʿ the first). This too is incorrect since the recorded name of Tubbaʿ the first was Ḥārith ar-Rā'ish or Zayd. Secondly, no (Ḥimyarī) Tubbaʿ was ever a contemporary of Sayyidunā Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ.

Dār Quṭnī and ibn Mākūlā have said that he was Harmas or Hardus ibn Qaytūn ibn Nātī. This too is a grave mistake because this was the name of the grandfather of Alexander of Macedonia (the fire-worshipper).

We see from this that despite the earlier scholars making mention that Dhū al-Qarnayn was a contemporary or Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ, they differ greatly with regards to his name, and the name and identity that they have provided in nearly all cases was not one who could have been in the era of Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ. The difference of opinion that exists amongst the earlier scholars indicates to the fact that their views on this matter was not based upon any such proof, which was to be regarded as binding upon all other scholars, and which left no scope for an alternative view.

=

As for why this personality held the title Dhū al-Qarnayn (one with two horns), here too scholars have offered various differing opinions, again due to the fact that there was no concrete evidence for any one opinion. Had there been such evidence, there would not have been so many different views.

Some examples of the opinions regarding why this man was called Dhū al-Qarnayn are as follows:

1) He ruled over two kingdoms, Rome and Persia. The word ‘*qarn*’, means horn, and it is used to symbolize colonial power and government, meaning one who reigned over two governments and was master over them.

(This opinion was based upon the assumption that Alexander of Macedonia was Dhū al-Qarnayn, which as mentioned, was not the case)

2) He reached the limits of the East and the West in his expeditions. During both the expeditions, he conquered many countries and colonized them. This view has been narrated by Az-Zuhrī.

(This view is based on a narration attributed to Sufyān ath-Thawrī and Mujāhid, according to which four kings have passed in history who have ruled over the world, two of them were Muslims and two unbelievers. The four were Nabī Sulaymān عَلَيْهِ ٱلسَّلَامُ, Dhū al-Qarnayn, Namrūd and Bukht Naṣr. This narrative is however defective. If we concede for some time that Sayyidunā Sulaymān عَلَيْهِ ٱلسَّلَامُ and Dhū al-Qarnayn did rule over the entire world, though this is not proven, even then the historical facts available with us reject the fact that Namrūd and Bukht Naṣr ever ruled over the whole world.)

3) He had long hair and he parted them in two. He tied up each of them and placed them on both shoulders. They were described as horns and he was thus given the title. This statement is ascribed to Ḥasan al-Baṣrī رَحِمَهُ ٱللَّٰهُ.

(This statement is a mere assumption, neither is it definite that Ḥasan al-Baṣrī really said this.)

4) He had preached to a cruel king or to his own people to believe in one Allāh, but the king or the people struck him hard on one side of his head. Because of the strike, he died. However, he was given life again, upon which he returned to the very same people. They struck him on the other side of the head, and he was killed. It was because of the two marks of injury on his head that he got this title; Dhū al-Qarnayn. This statement is attributed to Sayyidunā ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ.

This explanation of Sayyidunā ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ has been reported through two lines of transmission. Ḥāfiẓ ibn Ḥajar has commented that one of the two sources is weak and

=

unreliable. About the second, he has said that although the chain looks acceptable, its text is questionable as far as these words are concerned: «بعثه الله إلى قومه», "Almighty Allāh sent him to his people", a phrase which is normally used to refer to a Nabī.

In my view (Mawlānā Ḥifẓ ar-Raḥmān), this opinion quoted from Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ does not correspond to the Qur'ānic description of Dhū al-Qarnayn as a wise, powerful ruler. The Qur'ān explains that he ruled over a large territory and he was a successful king. On the contrary, this version pictures him as a mere preacher who was not accepted by even his own people. Besides, the miracle of coming back to life which was attributed to him in the words of Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ would surely have been in the Qur'ān if it was true, since this would have enhanced the greatness of Dhū al-Qarnayn. It is highly possible that, Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ may have described this miracle for someone other than the Qur'ānic Dhū al-Qarnayn, and some narrator down the line of transmission may have mixed up the names.

Summary: As can be seen from the above-mentioned discussion, the reasons offered behind the title of Dhū al-Qarnayn differ tremendously, and allow scope for further investigation.

We have observed the confusion in the writings of the earlier scholars on the question of the name and title of Dhū al-Qarnayn. Similarly, regarding the details of the life of this man, there is much confusion on this aspect as well.

For example, according to Azraqī, Dhū al-Qarnayn had embraced Islām at the hands of Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ, and then made the circumambulation of the Kaʿbah with Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ and Nabī Ismāʿīl عَلَيْهِ ٱلسَّلَامُ. [Al-Bidāyah] This implies that he had gone to Makkah Mukarramah where he embraced Islām.

According to ʿAlī ibn Aḥmad, Dhū al-Qarnayn set off on foot to perform Ḥajj. When Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ learnt of it, he went forward to receive him. [Fatḥ al-Bārī] This version suggests that Dhū al-Qarnayn was a Muslim even before he met Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ.

Difference of opinion exists also with regards to Dhū al-Qarnayn's ancestry: Some people suggest he was from the first of the Sāmiyah, whilst others state that he had descended from the Ḥimyarī kings.

All of the above-mentioned conflicting versions clearly show that there was no particular view that was agreed upon by the scholars of earlier times, and that there was, and still is, scope for an alternative view. What also makes one sceptical of the above-mentioned opinions is that if the Qur'ānic Dhū al-Qarnayn was present during the era of Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ, why is it that no mention of this meeting can be found in the Qur'ān nor in the Sunnah?

When the episodes of Namrūd's altercations with Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ have been mentioned in so much of detail in the Qur'ān, one would expect that at least some indication be made

=

leads to the feeling that the narrations showing Dhū al-Qarnayn as a man in the era of Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ were mere Isrā'īlī fabrications, (or were based on Isrā'īlī narrations that made mention of Dhū al-Qarnayn benefitting from an Ibrāhīm, and a narrator later misunderstood the man 'Ibrāhīm' to have been referring to Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ. Proof of the existence of an 'Ibrāhīm, from whom Dhū al-Qarnayn benefitted tremendously shall follow In-Shā-Allāh. Abū Muḥammad).

Also, the Qur'ān has described Dhū al-Qarnayn as one who accomplished three historical feats during his life. The first was that he reached the limits of the earth at the east where he found the sun rising. The second was that he reached the setting point of the sun, meaning that he went so far west where all habitation ceased and he was before that portion of an ocean where it seemed like the sun was going down in some murky water. The third was an expedition during which he encountered a people who did not know his language, and who complained to him of the harassment of Ya'jūj and Ma'jūj. He then built for them a strong wall made of iron and copper between two mountains, thus protecting them from the raids of the Ya'jūj and Ma'jūj. The narrations that show Dhū al-Qarnayn as a man from the era of Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ however make no mention whatsoever regarding these feats.

On the basis of these two issues, one feels inclined to instead search for a Dhū al-Qarnayn that has been mentioned in the Torah, who had accomplished these feats, and who the Jews held in high regard.

Some of the latter-day scholars have adopted the wrong idea that Alexander of Macedonia is the one to whom the Qur'ān refers to as Dhū al-Qarnayn. Others have deemed it enough to agree with the conclusions of the previous scholars, without examining them for correctness or shortcomings. Then there are those who have nominated one of the several Ḥimyarī Kings of Yemen as Dhū al-Qarnayn, but without assigning any real reason for doing so.

---

to the meetings between Dhū al-Qarnayn and Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ as well. It is surprising indeed that the Qur'ān recounts the opposition of the unbelieving king; Namrūd, against Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ yet makes no mention whatsoever of a strong and powerful king who had embraced Islām at the hands of Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ.

From the above, what becomes clear is that just as there is no solid proof regarding the lineage, name and identity of Dhū al-Qarnayn, upon which scholars of earlier times had based their opinions, so too it is with the notion that the Dhū al-Qarnayn that has been described in the Qur'ān had been in the era of Nabī Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ.

One opinion however stands out as worthy of consideration. It is the conclusion of Mawlānā Abū al-Kalām Āzād. He has investigated the issue in depth. As far as his commentary on the Qur'ān is concerned, we disagree with Mawlānā Āzād to quite an extent. However, on this particular issue, despite it being quite different from what other scholars have mentioned, we have found it to be the view worthy of acclaim.

It is an accepted fact that despite the greatness of the earlier scholars, the door of investigation and research has not been closed. Also, the latter-day 'Ulamā' have differed from the earlier scholars on innumerable issues within the limits of the Qur'ān and the Aḥādīth, especially on historical aspects and in view of present available knowledge. There are many issues which we are able to solve easily today, which had remained unsolved in the times of the earlier 'Ulamā'. We must thus not reject the conclusions of Mawlānā Āzād if they are found sound from a historical point of view, merely on the basis that it is his research and conclusion.

Due to the length of the research of Mawlānā Āzād, for brevity sake, we shall quote here only a part of it.

(**Note:** Mawlānā Ḥifẓ ar-Raḥmān did not agree with every point of Mawlānā's research in this topic. Thus, only what he agreed with shall be mentioned in the lines below. - Abū Muḥammad)

An Interesting Latter-Day Theory Regarding Dhū Al-Qarnayn

Let us recall the Ḥadīth narrated by Muḥammad ibn Isḥāq and Shaykh Jalāl ad-Dīn as-Suyūṭī about the questions the Quraysh asked Rasūlullāh ﷺ on the promptings of the Jews. The questions were about the people of the cave and Dhū al-Qarnayn. The question that arises naturally, is why did the Jews select these topics and what was their interest in them?

It is worthwhile observing that the Jews set these questions as a criterion for confirming the truth of Rasūlullāh ﷺ as Allāh's Messenger. The fact that they asked regarding Dhū al-Qarnayn indicates that this man held great significance in their lives and in their history, and the details of his journeys and conquests were well known to them. Had they known nothing about it themselves, they would never have tested the truthfulness of Rasūlullāh ﷺ based upon the answer given to them.

In response to their answer, Almighty Allāh made mention of three journeys made by this conqueror; towards the west, towards the east, and finally towards a nation known as Ya'jūj and Ma'jūj (Gog and Magog). The Jews, upon receiving the answer, remained silent, which meant that it corresponded exactly with what they knew.

It would thus seem fair to search within their books and scriptures to see if any mention can still be found regarding such a personality who travelled towards the west, and then towards the east as a conqueror, who held the title of 'a man of two horns – Dhū al-Qarnayn', one who erected a barrier in order to save a nation from the tyranny of an oppressive group known as Gog and Magog, and one who benefitted the Jews to some extent, due to which they gave him reverence.

In the scriptures of the Jews and in their history, one indeed finds mention of a man who fits this description perfectly, a man known as Cyrus «خورس».

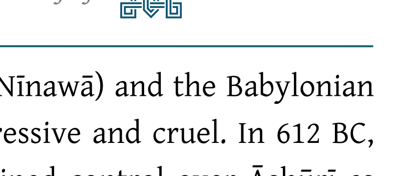
It is this individual whom the Jews would always be indebted to. It was because of him that the Banū Isrā'īl were removed from the clutches of the Babylonians and returned to the land of al-Aqṣā. Through his aid, they rebuilt the city of Jerusalem and the Masjid of al-Aqṣā. Their Ambiyā' عَلَيۡهِمُ ٱلسَّلَامُ referred to him with the titles of 'The Masīḥ', 'The Shepherd of Allāh', and 'The Ram, with two horns'. In his lifetime, he destroyed pagan Babylon, and revived Tawḥīd (the belief in one Allāh) in the lands of Persia and Media[5] (Iran).

A brief history of the relationship between the Banū Isrā'īl and Cyrus shall help greatly in understanding why this man was most probably the personality regarding whom the Jews asked, and who was then mentioned as 'Dhū al-Qarnayn' (the man with two horns) in the Qur'ān.

The History of the Banū Isrā'īl During the Era of Cyrus

Approximately 700 years before the coming of Nabī ʿIsā عَلَيۡهِ ٱلسَّلَامُ, there were two

[5] Media (Old Persian: Māda, Middle Persian: Mād) is a region of north-western Iran, best known for having been the political and cultural base of the Medes. During the Achaemenid period, it comprised of present-day Azerbaijan, Iranian Kurdistan and western Tabaristan. As a satrapy under Achaemenid rule, it would eventually encompass a wider region, stretching to southern Dagestan in the north. However, after the wars of Alexander the Great, the northern parts were separated due to the Partition of Babylon and became known as Atropatene, while the remaining region became known as Lesser Media.



great kingdoms in Iraq, viz. Āshūrī (with its capital at Nīnawā) and the Babylonian Kingdom (with its capital at Babylon). Both were oppressive and cruel. In 612 BC, the king of Babylon; Bukht Naṣr (Nebuchadnezzar) gained control over Āshūrī as well, and thus established himself as the sole power in Iraq. This king was extremely cruel and tyrannical. It was not enough for him to merely conquer countries but he destroyed whatever he overran and herded its inhabitants to Babylon as slaves.

During this time, the state of the Banū Isrā’īl in Jerusalem had deteriorated considerably. Their spiritual, moral and social life had rusted and they had become habitual with vice and evil. Assassinating their own Ambiyā’ had become a trivial matter for them.

As a result, Almighty Allāh punished them through the tyrant Bukht Naṣr. He enslaved more than a hundred thousand of their people, and drove them in herds to Babylon. Before returning to Iraq, he ordered that the Masjid of al-Aqṣā (Bayt al-Maqdis) be razed to the ground.

The Banū Isrā’īl had been forewarned of this impending punishment by Nabī al-Yasaʿ عَلَيۡهِ ٱلسَّلَامُ and Nabī Armiyyah عَلَيۡهِ ٱلسَّلَامُ, but they had paid no heed to their call whatsoever. Their eyes opened to the truth only after the punishment had descended upon them, which was of course too late.

However, in their dark days of sorrow and slavery, they were still able to hold onto a ray of hope, which had been given to them by Nabī al-Yasaʿ عَلَيۡهِ ٱلسَّلَامُ and Nabī Armiyyah عَلَيۡهِ ٱلسَّلَامُ. Whilst warning them of a coming Divine punishment, they had also informed them that approximately seventy years after being driven out of the Blessed Land, they would return as free men. They had promised the Banū Isrā’īl that a Masīḥ (an anointed/selected one) and a ‘Shepherd of Allāh’ will come to their rescue and return them back to the land of al-Aqṣā. They had even made mention that his name would be Cyrus (Khorus), and that he would be instrumental in opening a new chapter in the lives of the Banū Isrā’īl.

Whilst in captivity in Babylon, Nabī Dānyāl عَلَيۡهِ ٱلسَّلَامُ, on account of his unique character and outstanding knowledge, earned the respect of the Babylonian rulers and rose to the position of chief advisor to the government. During this time, Nabī Dānyāl عَلَيۡهِ ٱلسَّلَامُ saw many dreams regarding future happenings, which the Bible has recorded. Amongst those dreams was one which predicted the coming of Cyrus, and the emancipation of the Banū Isrā’īl. It was in this dream that Cyrus was shown as a ram with two horns, thus earning him the title of ‘Dhū al-Qarnayn’ (the one with two horns).

The predictions regarding Cyrus, which can still be found in the Bible, shall first be quoted with some explanation, followed by the dream of Nabī Dānyāl عَلَيْهِ ٱلسَّلَامُ, together with the interpretation offered by the angel; Jibrīl عَلَيْهِ ٱلسَّلَامُ.

The Glad-Tidings of Cyrus on the Tongue of Nabī al-Yasaʿ عَلَيْهِ ٱلسَّلَامُ

[Isaiah 45 - New International Version (NIV)]

> “This is what the LORD says to his anointed (Masīḥ), to Cyrus, whose right hand I take hold of, to subdue nations before him and to strip kings of their armour, to open doors before him, so that gates will not be shut. I will go before you and will level the mountains. I will break down gates of bronze and cut through bars of iron. I will give you hidden treasures, riches stored in secret places, so that you may know that I am the LORD, the God of Isrā’īl, who summons you by name. For the sake of Jacob my servant, of Isrā’īl my chosen, I summon you by name and bestow on you a title of honour. Though you do not acknowledge me. I am the LORD, and there is no other; apart from me there is no God. I will strengthen you, though you have not acknowledged me, so that from the rising of the sun to the place of its setting people may know there is none besides me.”

(**Note**: In this prediction, mention is made of a conqueror that shall rise to remove the children of Isrā’īl from the clutches of the Babylonians. Through him, people of the east and the west shall learn regarding Almighty Allāh. He will be blessed with treasures which are inaccessible to others. He will have a title of honour. This is all in conformance to how Almighty Allāh has described Dhū al-Qarnayn in the Qur’ān. The only contradiction that is found in the above is the wording ‘*Though you do not acknowledge me*’, which makes indication that Cyrus was not a believer. It is perhaps on account of this that certain Isrā’īli narrations record Cyrus as a fire-worshipper who showed mercy towards the Banū Isrā’īl. This however, is far from the truth, since there are numerous passages in the Bible that clearly show Cyrus not only as a believer in the Oneness of Almighty Allāh, but as an ardent inviter towards Tawḥīd as well. - Abū Muḥammad)

The Dream of Nabī Dānyāl عَلَيْهِ ٱلسَّلَامُ Regarding Cyrus

[Daniel 8 King James Version (KJV)]

> "In the third year of the reign of King Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and smote the ram, and broke his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.
>
> **Interpretation:**
>
> And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So, he came near where I stood, and when he came, I was afraid, and fell upon my face, but he said unto me: Understand, O son of man, for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground, but he touched me and set me upright. And he said: Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia (Greece), and the

> great horn that is between his eyes is the first king.

(**Explanation:** Nabī Dānyāl عَلَيۡهِ ٱلسَّلَامُ was shown two mighty rulers, one depicted as a ram with two horns, in front of whom no beast could stand and who would become great. The angel Jibrīl عَلَيۡهِ ٱلسَّلَامُ would later explain that this referred to the kings of Media and Persia. As we shall explain further on, it was King Cyrus who gathered the kingdom of Media and Persia under his wing, after which he turned his attention towards Babylon, and consequently set the Banū Isrā'īl free.

However, the work accomplished by Cyrus would be short-lived, and less than 200 years later, Greek invaders, amongst whom Alexander of Macedonia would be most famous, would destroy the empire of Tawḥīd set up by Cyrus and force the land into pagan worship once again. The overpowering of the Greek invaders had been depicted in the dream as 'the goat that would overpower the ram'. - Abū Muḥammad)

Nabī ʿUzayr's عَلَيۡهِ ٱلسَّلَامُ Description of Cyrus

[Ezra 1- New International Version]

> In the first year of Cyrus, King of Persia, in order to fulfil the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus King of Persia to make a proclamation throughout his realm and also to put it in writing:
>
> "This is what Cyrus king of Persia says:
>
> 'The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Any of his people among you may go up to Jerusalem in Judah and build the temple of the Lord, the God of Isrā'īl, the God who is in Jerusalem, and may their God be with them'."

Upon examining these, as well as other very clear predicted descriptions regarding Cyrus, one can easily reach the following significant conclusions.

- The one who delivered the Banū Isrā'īl from captivity at Babylon was named Khoras (Cyrus). He was king over the two combined states of Fāris (Persia)

and Media.

- It was on the basis of the vision of Nabī Dānyāl عَلَيْهِ ٱلسَّلَامُ and its interpretation by the angel; Jibrīl عَلَيْهِ ٱلسَّلَامُ, and due to his ruling over the two kingdoms of Fāris and Media that Cyrus was called the king with two horns (Dhū al-Qarnayn). It was because of this belief that the Banū Isrā'īl called him by the title: Dhū al-Qarnayn.
- In the Ṣaḥīfahs of the Ambiyā' عَلَيْهِمُ ٱلسَّلَامُ of the Banū Isrā'īl, this king is called: 'The Masīḥ', 'The Rescuer of the Banū Isrā'īl' and 'The Shepherd of God'.
- Even though the Jews are given to national prejudice and ancestral narrow mindedness to an extreme degree, yet they would still refer to this non-Isrā'īlite with a description that they would normally reserve only for their Ambiyā' عَلَيْهِمُ ٱلسَّلَامُ. This is because of the great service Cyrus provided towards them.
- Historical events have confirmed that the predictions of the Ambiyā' عَلَيْهِمُ ٱلسَّلَامُ were borne out when Cyrus was the one to deliver the Jews from slavery at Babylon and to re-populate Bayt al-Maqdis.
- The Ṣaḥīfah of Nabī al-Yasaʿ عَلَيْهِ ٱلسَّلَامُ [Isaiah – 45] has shown him as coming from the north, as a saviour of the Banū Isrā'īl. (Cyrus did indeed come from the north of Babylon, after completing his expedition against the people of Lydia, as shall be seen in the following pages. - Abū Muḥammad)
- Nabī Zakariyyā' عَلَيْهِ ٱلسَّلَامُ [Zechariah 6] had foretold him as a growing branch. This means that his growth and coming would be in an extraordinary manner. This is in line with what generally happens when Almighty Allāh intends to get someone to do something special.

Historical Account of Cyrus

(Historians have mentioned, whilst discussing the history of Persia, that the Medes unified Iran as a nation and empire in 625 BCE. The Achaemenid Empire (550–330 BCE), founded by Cyrus the Great, was the first Persian empire and it ruled from the Balkans to North Africa and also Central Asia, spanning three continents, from their seat of power in Persis (Persepolis). It was the largest empire yet seen and the first world empire. The First Persian Empire was the only civilization in all of history to connect over 40% of the global population, accounting for approximately 49.4 million of the world's 112.4 million people in around 480 BCE. They were succeeded

by the Seleucid, Parthian and Sasanian Empires, who successively governed Iran for almost 1,000 years and made Iran once again a leading power in the world. Persia's arch-rival was the Roman Empire and its successor; the Byzantine Empire. (https://en.wikipedia.org/wiki/History_of_Iran) - Abū Muḥammad)

In 622 BC, Babylon (Iraqi Empire) and Nīnawā (Āshūrī Empire) were at the peak of their glory and popularity while Persia was divided into two separate kingdoms. The north western part was known as Media and the western area was Fāris. The reins of government in both rested with tribal chiefs, who operated under the indirect command of either the Babylonian Empire or the Āshūrī Empire.

In 612 BC, the Āshūrī Empire collapsed and Media thus gained independence. However, there seemed no possibility that Persia could ever emerge as a dominant power, especially in the face of the tyrannical rule of Bukht Naṣr.

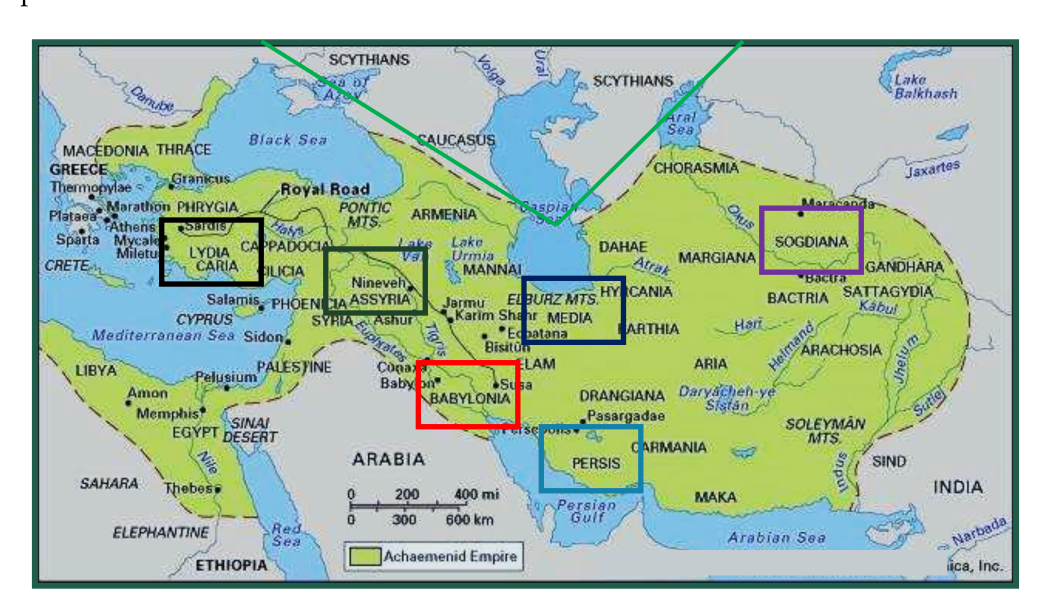
However, destiny had other plans. In 559 BC, it raised to power and glory under an ordinary man who ruled over a small region. His rise was amazing and miraculous. His piety, fair dealing and discreet politics brought him up as a king over both factions of Persia, and the tribal chiefs of Fāris and Media voluntarily handed over to him authority over their kingdoms. There was neither bloodshed nor fighting. The people of Fāris called him Gorush or Kayarsh and the Jews called him Khorus.

(Mawlānā Hifẓ ar-Raḥmān, in his master-piece; *Qiṣaṣ al-Qur'ān*, has discussed in detail regarding the life of Cyrus and his expeditions towards the west and the east, quoting from the Encyclopaedia Britannica. Instead of translating Mawlānā's quotations, I have preferred to quote directly from the source. The next few paragraphs are thus slightly edited passages of the Encyclopaedia Britannica. - The main source of the life of Cyrus is the writings of *Herodotus*. Having been born about 50 years after the era of Cyrus, his biography of Cyrus is considered the basis upon which later historians based their writings. - Abū Muḥammad)

Description of Cyrus, Based Upon the Writings of Herodotus

Cyrus The Great, also called Cyrus II, (born 590–580 BCE, Media or Persis [now in Iran]—Died 529, Asia), a conqueror who founded the Achaemenian empire (shown in brown), centered around Persia and comprising the Near East from the Aegean Sea eastward (an elongated embayment of the Mediterranean Sea located between the Greek and Anatolian peninsulas) to the Indus River.

Take note of the position of Persis/Persia/Fāris (in light blue); Media (in dark blue); of Nineveh/Ashur (in dark green); of Lydia (in black); of Babylon (in red), Sogdiana (in purple) and of the land of the Scythians, towards the North (in green). From the area shown in brown, one can easily gauge the size of the empire of Cyrus and understand why it has been described as: 'The largest empire yet seen, the first world empire, the only civilization in all of history to connect over 40% of the global population, accounting for approximately 49.4 million of the world's 112.4 million people in around 480 BCE.'



Using the map above, and the biography of Cyrus as documented in the Encyclopaedia Britannica, with much of its information based upon what Herodotus had written, we shall first follow the travels and conquests of Cyrus, and then see if it corresponds to the route of travel of Dhū al-Qarnayn, which has been described in the Qur'ān.

Herodotus says that the Persians called Cyrus their father, while later Achaemenian rulers were not so well regarded. The story of the childhood of Cyrus, as told by Herodotus is as follows: Astyages, the King of the Medes and Lord of the Persians, gave his daughter in marriage to his vassal in Persis; a prince called Cambyses. From this marriage, Cyrus was born. Astyages, having had a dream that the baby would grow up to overthrow him, ordered Cyrus to be slain. His chief adviser instead gave the baby to a shepherd to raise. When he was 10 years old, Cyrus was discovered by Astyages. Despite his dream, he was somehow persuaded to allow the boy to live. When Cyrus reached manhood in Persis, he revolted against his maternal grandfather and overlord. Astyages marched against him, but his army deserted him and surrendered to Cyrus in 550 BCE.

Cyrus' Conquest - Towards Lydia (In the West)

After inheriting the empire of the Medes, Cyrus first had to consolidate his power over Iranian tribes on the Iranian plateau before expanding to the west. Croesus; King of Lydia in Asia Minor (Anatolia), had enlarged his domains at the expense of the Medes when he heard of the fall of Astyages. Cyrus; as successor of the Median king, marched against Lydia. Sardis; the Lydian capital, was captured in 547 or 546, and Croesus was either killed or burnt himself to death, though according to other sources he was taken prisoner by Cyrus and he was well treated.

The Greek cities on the Aegean Sea coast, as vassals of the Lydian King, now became subject to Cyrus, and most of them submitted after short sieges. Several revolts of the Greek cities were later suppressed with severity. Next, Cyrus turned to Babylonia, where the dissatisfaction of the people with the ruler; Nabonidus, gave him a pretext for invading the lowlands. The conquest was quick, for even the priests of Marduk; the national deity of the great metropolis of Babylon, had become estranged from Nabonidus. In October 539 BCE, the greatest city of the ancient world fell to the Persians.

In the Bible (e.g., Ezra 1:1–4), Cyrus is famous for freeing the Jewish captives in Babylonia, and allowing them to return to their homeland. Cyrus was also tolerant toward the Babylonians and others. The capture of Babylon delivered not only Mesopotamia into the hands of Cyrus, but also Syria and Palestine, which had been conquered previously by the Babylonians. The ruler of Cilicia in Asia Minor had become an ally of Cyrus when the latter marched against Croesus, and Cilicia retained a special status in Cyrus' empire. Thus, it was by diplomacy as well as force of arms that he established the largest empire known until his time. Cyrus not only conciliated the Medes, but united them with the Persians in a kind of dual monarchy of the Medes and Persians.

Cyrus' Journey Towards the East (To the Far East of the Caspian Sea- Passing Sogdiana)

When Cyrus defeated Astyages, he also inherited Median possessions in eastern Iran, but he had to engage in much warfare to consolidate his rule in this region. After his conquest of Babylonia, he again turned to the east. Herodotus tells of his campaign against Scythian nomads living east of the Caspian Sea. A city in farthest Sogdiana was called Cyreschata or Cyropolis by the Greeks. This seems to prove the

extent of his Eastern conquests.

Cyrus as a leader:

It is a testimony to the capability of the founder of the Achaemenian Empire that it continued to expand after his death, and lasted for more than two centuries. However, Cyrus was not only a great conqueror and administrator; he also held a place in the minds of the Persian people similar to that of Romulus and Remus in Rome or Moses for the Isrā'īlites.

The sentiments of esteem or even awe in which Persians held him were transmitted to the Greeks, and it was no accident that Xenophon chose Cyrus to be the model of a ruler for the lessons he wished to impart to his fellow Greeks. In short, the figure of Cyrus has survived throughout history as more than a great man who founded an empire. He became the epitome of the great qualities expected of a ruler in antiquity, and he assumed heroic features as a conqueror that was tolerant and magnanimous as well as brave and daring. (End of quote from the Encyclopaedia Britannica)

An interesting feature of Cyrus is the carving that was later made in honour of him. It shows a man with the horns of a ram and the wings of a falcon. There is also an eagle perched on the head. This carving is visible till today in Istakhar, Iran.



It should be remembered that Nabī Dānyāl عَلَيْهِ السَّلَامُ saw the saviour of the Banū Isrā'īl from the Babylonians as a ram with horns, whilst in Isaiah [46:11], this saviour has been described as 'A bird of prey'. The text is:

> "From the east, I summon a ravenous bird of prey; from a far-off land, a man to fulfil my purpose. What I have said, that I will bring about; what I have planned, that I will do."

Explaining the phrase 'bird of prey', the Bible commentator; Barnes states:

> "Calling a ravenous bird from the east - There can be no doubt that Cyrus is intended here (see the notes at Isaiah [41:2], Isaiah [41:25]). The east here means Persia. The word rendered 'ravenous bird' (עיט 'ayiṭ) is rendered 'fowl' in Job [28:7]; 'bird' or 'birds' in Jeremiah [12:9]; 'fowls' in Genesis [15:11]; Isaiah [18:6]; and 'ravenous birds' in Ezekiel [39:4]. It does not occur elsewhere in the Bible. It is used here as an emblem of a warlike king, and the emblem may either denote the rapidity of his movements - moving with the flight of an eagle; or it may denote the devastation which he would spread - an emblem in either sense especially applicable to Cyrus. It is not uncommon in the Bible to compare a warlike prince to an eagle Jeremiah [49:22]; Ezekiel [17:3]; and the idea here is probably that Cyrus would come with great power and velocity upon nations, like the king of birds, and would pounce suddenly and unexpectedly upon his prey. Perhaps, also there may be here allusion to the standard or banner of Cyrus. Xenophon (Cyrop. vii.) says that it was a golden eagle affixed to a long spear."

(In *Qiṣaṣ al-Qur'ān*, Mawlānā Hifẓ ar-Raḥmān made mention of a few more interesting aspects regarding the life of Cyrus. These shall now be mentioned. - Abū Muḥammad)

Historians assert that although Cyrus fought bravely and defeated the King of Asia Minor, he did not behave like any other victorious king. He was not cruel to the defeated people and did not exile them from their land. The general masses of Sardes hardly noticed that a change of government had taken place.

Geographers say that the capital of Lydia; Sardes, was close to the western coast. The western coast of Asia Minor is dotted with small islands. The entire coast looks like a lake and the waters of the Aegean Sea look murky because of the gulf. When the sun sets, it looked as though it is setting in murky water.

Cyrus' ideas in politics and government were what a pious, righteous king should hold. Historians write:

> "It was his belief that wealth should not be used by kings for their personal ends but should be used for public welfare, and subordinates should be allowed comfort through it." [Encyclopaedia Britannica, "Cyrus"]

The Conquest of Babylon

(Describing Cyrus's conquest of Babylon, Mawlānā writes:)

The conquest of Cyrus had become many and wide, and Iran enjoyed supremacy from the North Sea to the last coast of the Black Sea in the far west and up to the mountains of Makran in the far east. Further, if we consider the statistics of Dara's area of supremacy as authentic, then Cyrus had reached the Indus River too. [Dā'irah al-Maʿārif]

To the north, he had reached up to the Caucasia Mountains. He then had to turn to the fierce kingdom of Babylon in Iraq which was famous and civilized, but cruel and tyrannical. History describes this expedition as follows:

About fifty years before Cyrus, Bukth Naṣr was the king of Babylon. He was regarded not merely as a king, but also a personification of the deities. He considered it his right to invade any country and take its subjects as captives, based on the belief he had that he was divine. Captives would be punished severely and many a time killed mercilessly. He invaded Jerusalem thrice, ruined Palestine and herded its entire people like cattle to Babylon. The Jewish historian; Josephus has said:

> "Not the most hard-hearted and merciless butcher will push his cattle more savagely and bloodily into the slaughter house as Bukht Naṣr drove the children of Isrā'īl to Babylon."

After the downfall of the Āshūrī regime in Nīnawā, the kingdom of Babylon become stronger. None of the neighbouring countries dared to interfere with the affairs of the Babylonian kingdom. Bukht Naṣr died sometime after the conquest of Bayt al-Maqdis, and Nayuni-das was appointed his successor. He however, delegated all powers of government to a member of the royal family; Bayl Shazar. This man was luxury loving and cruel but, unlike Bukht Naṣr, he was not brave and courageous.

During his rule, one of the Banū Isrā'īl captives; Nabī Dānyāl عَلَيْهِ ٱلسَّلَام had attained access to the royal court as its adviser, on account of his unique wisdom. Nabī

Dānyāl عَلَيْهِ ٱلسَّلَامُ often tried to stop Bayl Shazar from his wrong ways and luxurious living, but in vain.

According to the Torah, one-night Bayl Shazar, at the instigation of the Queen, commanded that the Holy Vessels that Bukht Naṣr had plundered from Jerusalem be brought to him. He then drank wine in those vessels. While everyone was enjoying themselves, a mysterious hand inscribed on a wall something for the king to see. The Torah says:

> "At that very time, fingers of a man were seen. These fingers wrote something on the wall in the King's Palace against the candle. The king saw the portion of the hand that was writing and he was frightened ... The inscription that was written was...."
>
> [The Book of Dānyāl, 5/5-25]

The king was very worried and he asked his sorcerers for an explanation but they could not decipher it. Finally, on the advice of his Queen, he called Nabī Dānyāl عَلَيْهِ ٱلسَّلَامُ who interpreted it as:

> "Because you have insulted the vessels of Bayt al-Maqdis, and thus perfected your tyranny, the inscription says that God has decreed the end of your kingdom. You were weighed in the scale but came out under-weight. Your kingdom will disintegrate and will be given to the Medians and the Persians."

The Torah has stated that Dara was the victor, but this is wrong. The present Torah confuses Dara with Cyrus and vice versa. It was Cyrus who first overran Babylon. Later, when its people mutinied, Dara crushed the mutiny.

Meanwhile, the people of Babylon had for long tolerated the cruelty of Bayl Shazar, and were scheming of ways to get rid of him. Some of their chiefs suggested that the neighbouring power, Iran, should be approached to help. A deputation of the chiefs of Babylon met Cyrus when he was engaged in war at the eastern front (fighting the Scythian nomads).

Cyrus gave them a warm welcome and assured them that he would attack Babylon immediately after the war he was fighting ended. He assured them that he would rid them of the luxury-loving tyrant, Bayl Shazar.

As soon as his expedition on the east ended, he attacked Babylon. Historians have stated that in that era, no place was as invincible as Babylon. Its fortresses were

very strong; their walls were strong-built and deeply filled. No attacker could hope to demolish them. However, the inhabitants of Babylon were on the side of Cyrus, and one of their governors himself joined and accompanied Cyrus. According to Herodotus, it was the governor who channelled the flow of the river to the other side so that the army of Cyrus might enter the city from there. The city fell to the enemy even before Cyrus arrived, and Bayl Shazar was killed.

Religion of Cyrus

The Torah and the historians tell us that Cyrus merged together small countries of Iran into a large kingdom and made them subservient to him. These include Babylon and Nīnawā. He was just and kind quite unlike other kings of that period. In the same way, according to Torah and the historians, he did not follow the religion practiced in Iran but obeyed the True religion, believed in one Allāh, and preached accordingly.

In the Book of ‘Azra (‘Uzayr), this trait of his is clearly mentioned in the following paragraph:

> “In the first year of the king of Fāris; Cyrus, in order that the words of God be fulfilled as spoken by Armiyah, God inspired the king of Fāris; Cyrus, and he proclaimed all over his Kingdom and had recorded that the king of Fāris says: ‘God, the God of the heavens has bestowed upon me all worldly kingdoms. He has commanded me to make a house for the Yahudah in Jerusalem. Thus, who among you is from that nation, may God be with him, let him go to the city; Jerusalem, Yahuda, and build the House of God, the God of Isrā’īl, for He alone is the God in Jerusalem.’ I, King Cyrus, command that the House of God in Jerusalem be built. The place where sacrifice is offered be built. The vessels, gold and silver of the House of God that Bukht Naṣr had taken away from the Haykal at Jerusalem must be replaced at their proper positions!”

When the Jews complained that some of the officers of Dara hindered in the rebuilding of Bayt al-Maqdis, which Cyrus had ordered before his death, Dara, who ruled after Cyrus, issued the following proclamation:

> “The chief of the Jews and their elders may build the House of God at its place. God, who has kept His name there, may He destroy all

> kings and people who change this order and strive to harm the house of God in Jerusalem. I, Dara, have decreed so and action may be taken immediately!"
>
> [Azra, Chapter 6]

These are evidences from the Torah making it clear that Cyrus as well as his successor, Dara, were Muslim. A few historical accounts testifying to this fact are also worth studying.

One of the significant historical feats of Dara was that he had tablets fixed in the strong rocks on the mountains. These reflect on his era and the era of Cyrus. One of these tablets is found in the well-known city of Iran; Istakhar, and considered a valuable treasure of ancient history. Dara has enumerated on it the territories conquered by him, as well as his religion, and his method of government.

The tablet contains the following details of his belief:

> "God the Great is Ahurmazdah. He is the one who created the earth. He alone made man auspicious. And He is the one who made Dara sole ruler of many, and the drafter of constitution.
>
> Ahurmazdah granted me Kingdom through His favour. It was again through His favour that I created peace on earth. I pray to Ahurmazdah to preserve me, my family and all these countries. 0 Ahurmazdal, grant me my prayer! O man, Ahurmazdah has commanded that you do not turn to evil, that you do not give up the straight path, and that you keep yourself away from sin!"
>
> [Tarjumān al-Qur'ān, from the stories of the Ancient Eastern]

From the evidences provided above, it becomes quite clear that the religion of Dara and his predecessor, Cyrus, was not that of the ancient Persian Mogosh (Majūsī faith).

It is also clear that he refers to Allāh سُبْحَانَهُ وَتَعَالَىٰ when he calls out to 'Ahurmazdah', from the description he gives of Him. It shows that he and his predecessor were on the True Religion. The word Allāh in Arabic has its corresponding word Aluhīm in Syrian, Ael in Hebrew, and Ahurmazdah, in Persian. They all refer to one and the same Divine Being. Dara described Him as The Only One without any partner, The Only Creator of the universe, and The One in whose Hands is good and bad. Dara also believed in the Hereafter and he exhorted other people to follow the straight

path and shun the sinful ways. Obviously, this description does not fit the Majūsī religion and that is why he ascribed his victory over them as a blessing of Ahurmazdah.

As for the question as to which form of True Religion did Dara and Cyrus follow, the answer is given as follows:

Ancient Iranian Religion

The history of religions shows that generally the religion of Aryans of central Asia had common features. They were worshippers of natural phenomena and idols. They regarded the sun and fire as sacred. This belief was common to the religions of ancient Greece, India and Iran. However, there was some difference in the details. For instance, Greek and Indian religions held that the deities dispensed both good and bad, but Iranian idol-worship lay on the belief that two opposing forces run the universe, i.e., one group of idols hold power over good and piety, whilst the other controls evil and dispenses it. Accordingly, these two creators hold sway over the universe, and good and bad achieve prominence depending on the result of a conflict between the two creators.

There was no concept of one God with these people. They attributed good to light and evil to darkness, and therefore fire is worthy of worship. The followers of this religion of Persia were called Mogosh (Majūsī).

Iran and the Religion of Ibrāhīm Zardasht

However, somewhere between 550 BC and 583 BC, there arose a man inspired by Allāh سُبۡحَانَهُۥوَتَعَالَىٰ in the North West Iran. It was in an area between Qafqaz and Azerbaijan, a mountainous province in North West Iran (known as The Valley of Urs). His name was Ibrāhīm Zardasht and he preached the religion of Allāh to the Majūsī of Iran.

He preached that the concept of gods of good and bad in the universe was a mistaken belief. He told them that there was only One Being, Who was Owner and Dispenser, without any partner or associate. He is One, Alone and without any co-sharer. He is Powerful and Compassionate. He is Light and Sacred. He is the Pure Being known as Ahurmuzdah; the Creator of the entire universe.

He told them:

> "Those whom you consider as Gods of good are not deities, but a

creation of Ahurmuzdah. The angels obey His command and distribute good as He orders. Those whom you consider as Gods of evil are a creation as well. The epitome of evil, i.e., the devil (Aharman) is also nothing but one of His creations. Ahurmuzdah has taught men through His Prophets to distinguish between good and evil and between light and darkness. Thus, it is a misleading act to worship fire. Man’s affairs are not limited to this world alone. Rather, there is another world besides this world (the Hereafter) where there are two separate places; paradise and hell. Thus, we must shun sin, be pious and improve our manners.”

This is the gist of the teachings of Ibrāhīm Zardasht. The historians of Arabia and Europe agree that he preached in Iran in the last part of the sixth century before Christ. His preaching was directed against the ancient Iranian religion in Media and Fāris.

[Marginal notes to Tārīkh ibn Kathīr and Universal History of the world -Professor G.B. Grundy]

These historians also say that Ibrāhīm Zardasht was possibly a student of one of the Ambiyā’ عَلَيۡهِمُ ٱلسَّلَامُ from the Banū Isrā’īl. He had benefitted from one of them and his mission was to correct the ancient Iranian religion.

In the religious book attributed towards him, i.e., The Avista, one finds the initial phrases similar to other revealed Books, in which one first seeks refuge from devilish temptations and thereafter praises Allāh; The Compassionate and Merciful. However, like the other revealed Books before the Qur’ān, the Avista has also been corrupted, but the initial verses are retained to-date.

It is also an agreed-upon fact that Ibrāhīm Zardasht and Cyrus were contemporaries, and the beliefs of Cyrus and Dara were exactly according to the teachings of Ibrāhīm Zardasht. This proves that Cyrus was the first Iranian King who embraced the True Religion against the ancient (Majūsī) belief. Therefore, it is not surprising that the Jews were sympathetic to Cyrus since he followed a religion attributed to a student of one of their Prophets.

It is a fact, however, that the Iranians could not retain these teachings for long. His teachings were completely interpolated by the time the Greeks attacked Dara at the end of the first historical period of Iran. After 400 BC, the religion of Zardasht was facing its downfall. The reasons were two-fold; the influence of Rome and Greece was one of the factors. Secondly, the ancient religion of Iran, i.e., the religion of the Majūsī, had again raised its head. After Dara was killed, the religion of Zardasht

began to suffer changes. Gradually it was absorbed into the Majūsī religion and came to be known by that name.

The Iranians (Parsis) say that Sikandar Maqdūnī burnt the city when he attacked Istakhar. The sacred Ṣaḥīfah of Zardasht was burnt. In other words, Sikandar did with the Avista, what Bukht Naṣr had done with the Torah. In this way, the Holy Books of both religions were lost to the world.

About five hundred years later, during the third era of Persian history, the founder of the Sasanid dynasty; Ardeshir Babkani, compiled the Avista afresh. Obviously, that could not be the original Avista. It was a mixture of the ancient Iranian religion, the Greek cult and the teachings of Zardasht. In fact, most of its teachings seem to be from the ancient Majūsī religion. Nevertheless, the incomplete and mutilated book that is found today with the Parsis still contains semblances of the original, here and there.

Arab historians would thus label the religion of the Majūs and of Zardasht as the same thing with different names. Of the later day scholars, Shāh ʿAbd al-Qādir would explain 'Majūs' as those who worship fire and also claim to have had a Prophet. He would say that it is not known if they had digressed at a later date or had drawn away at an early stage.

However, Arab and European scholars today assert that there are clear evidences that Zardasht was not the same as the ancient Persian religion. It was a True Religion that disallowed worship of stars, idols and fire, and advocated worship of one God, and none else besides Him.

Thus, the well-known scholar of Egypt; Farj Allāh Zakī has rejected the opinion that Zardasht, who was a student of Nabī Armiyyah عَلَيْهِ ٱلسَّلَامُ, parted ways with the Prophet when the latter was displeased with him on some issue, and then invented a new religion based on fire worship. ʿAllāmah ibn Kathīr has also rejected this view. [Marginal notes of Tārīkh ibn Kathīr]

(It is highly possible that on hearing the name of Ibrāhīm as the one from whom Cyrus benefitted, some misunderstood and narrated it as Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ, thus creating the narration of Dhū al-Qarnayn being in the era of Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ. - Abū Muḥammad)

Dhū Al-Qarnayn in the Qur'ān

We have already discussed the predictions about Cyrus in the Torah and historical evidences about him. One important question remains: 'Was the person about whom we have presented testimonials from Torah and history really the one mentioned in the Qur'ān?' Before we give an answer, let us see what the Qur'ān says in Sūrah al-Kahf, so that we may be able to give an answer to this question.

﴿وَيَسۡـَٔلُونَكَ عَن ذِي ٱلۡقَرۡنَيۡنِۖ قُلۡ سَأَتۡلُواْ عَلَيۡكُم مِّنۡهُ ذِكۡرًا ٨٣ إِنَّا مَكَّنَّا لَهُۥ فِي ٱلۡأَرۡضِ وَءَاتَيۡنَٰهُ مِن كُلِّ شَيۡءٖ سَبَبٗا ٨٤ فَأَتۡبَعَ سَبَبًا ٨٥ حَتَّىٰٓ إِذَا بَلَغَ مَغۡرِبَ ٱلشَّمۡسِ وَجَدَهَا تَغۡرُبُ فِي عَيۡنٍ حَمِئَةٖ وَوَجَدَ عِندَهَا قَوۡمٗاۖ قُلۡنَا يَٰذَا ٱلۡقَرۡنَيۡنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمۡ حُسۡنٗا ٨٦ قَالَ أَمَّا مَن ظَلَمَ فَسَوۡفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابٗا نُّكۡرٗا ٨٧ وَأَمَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَلَهُۥ جَزَآءً ٱلۡحُسۡنَىٰۖ وَسَنَقُولُ لَهُۥ مِنۡ أَمۡرِنَا يُسۡرٗا ٨٨ ثُمَّ أَتۡبَعَ سَبَبًا ٨٩ حَتَّىٰٓ إِذَا بَلَغَ مَطۡلِعَ ٱلشَّمۡسِ وَجَدَهَا تَطۡلُعُ عَلَىٰ قَوۡمٖ لَّمۡ نَجۡعَل لَّهُم مِّن دُونِهَا سِتۡرٗا ٩٠ كَذَٰلِكَۖ وَقَدۡ أَحَطۡنَا بِمَا لَدَيۡهِ خُبۡرٗا ٩١ ثُمَّ أَتۡبَعَ سَبَبًا ٩٢ حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ وَجَدَ مِن دُونِهِمَا قَوۡمٗا لَّا يَكَادُونَ يَفۡقَهُونَ قَوۡلٗا ٩٣ قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ إِنَّ يَأۡجُوجَ وَمَأۡجُوجَ مُفۡسِدُونَ فِي ٱلۡأَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا عَلَىٰٓ أَن تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ سَدّٗا ٩٤ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيۡرٞ فَأَعِينُونِي بِقُوَّةٍ أَجۡعَلۡ بَيۡنَكُمۡ وَبَيۡنَهُمۡ رَدۡمًا ٩٥ ءَاتُونِي زُبَرَ ٱلۡحَدِيدِۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيۡنَ ٱلصَّدَفَيۡنِ قَالَ ٱنفُخُواْۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارٗا قَالَ ءَاتُونِيٓ أُفۡرِغۡ عَلَيۡهِ قِطۡرٗا ٩٦ فَمَا ٱسۡطَٰعُوٓاْ أَن يَظۡهَرُوهُ وَمَا ٱسۡتَطَٰعُواْ لَهُۥ نَقۡبٗا ٩٧ قَالَ هَٰذَا رَحۡمَةٞ مِّن رَّبِّيۖ فَإِذَا جَآءَ وَعۡدُ رَبِّي جَعَلَهُۥ دَكَّآءَۖ وَكَانَ وَعۡدُ رَبِّي حَقّٗا ٩٨﴾

[الكهف: ٨٣ – ٩٨]

83 - "And they ask you (0 Prophet) about Dhū al-Qarnayn, say, I shall recite to you an account of him.

84 – Surely, we established him in the land and granted him a way to everything;

85 - So he followed in a way.

86 - Until, when he reached the setting into a miry spring, and he found by it a people. We said: 'Dhū al-Qarnayn! Either chastise them or treat them generously'.

87 - He said: 'For him who does evil, he shall be returned to his Lord, and he shall chastise him with a horrible chastisement.

88 - And as for him who believes, and does righteous deeds, for him shall be a goodly recompense and we shall speak to him, of our command, an easy (word)."

89 - Then he followed a way,

90 - Until, when he reached the rising place of the sun, he found it rising upon a people for whom We had appointed no shelter from it.

91 - Thus it was: and We indeed encompassed in knowledge what was with him.

92 - Then he followed a way.

93 - Until, when he reached between the two barriers (of mountains), he found on that side of them a people who could scarcely understand a word.

94 - They said: '0 Dhū al-Qarnayn! Surely Gog and Magog are doing corruption in the land, so should we assign to you a tribute, on condition that you set up a barrier between us and them.'

95 - He said: 'That wherein my Lord established me is better (than your tribute), so only if you help me with strength (of men), I will set up a rampant between you and them.

96 - Bring me pieces of iron'. Until, when he had levelled up the (gap) between the two cliffs, he said: 'Blow!' Until, when he had made it a fire, he said: 'Bring molten brass that I may pour on it?'

97 - So they (Gog and Magog) were not able to scale it, nor were they able to pierce it.

98 - He said: 'This is a mercy from my Lord, but when the promise of my Lord comes to pass, He shall make it into powder, and the promise of my Lord is ever true."

[al-Kahf: 83-98]

If we compare the account of Dhū al-Qarnayn with the extracts from the Torah and

the historical accounts, one shall surely agree that the Dhū al-Qarnayn mentioned in the Qur'ān and Cyrus described in the Bible and history are one and the same.

In order to fully comprehend this conclusion, we must ponder over the meanings of these verses of Sūrah al-Kahf and examine their co-relation to events in the life of Cyrus.

Hence, let us compare the facts as narrated by the Qur'ān with the events in the life of Cyrus, one by one.

1. The style of the Qur'ān shows that it related this event upon someone's question about it. Those who put the question remembered him with the title 'Dhū al-Qarnayn'. The Qur'ān did not itself propose this title.

   "And they ask you (O Prophet) about Dhū al-Qarnayn. Say: 'I shall recite to you an account of him'."

   [al-Kahf: 83]

It is clear from authentic Aḥādīth that the Jews had prompted the question to the Quraysh of Makkah who then posed it to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. The question was: 'Tell us about a king who had covered the east and the west and who is remembered in the Torah only once'. (We have already mentioned that the question was most probably: 'Tell us about a king who had covered the east and the west and who is remembered in the Torah only once as the one with two-horns, since Cyrus has been mentioned in the Torah at numerous places, but only once with this quality. - Abū Muḥammad)

The Torah says that Nabī Dānyāl عَلَيۡهِٱلسَّلَامُ had a vision in which an Iranian King was shown as a ram with prominent horns. Jibrīl عَلَيۡهِٱلسَّلَامُ; the angel, in this dream interpreted (the two horned/Dhū al-Qarnayn) ram as a king ruling over two kingdoms; Fāris and Media.

The prediction of Nabī al-Yasaʿ عَلَيۡهِٱلسَّلَامُ and historical accounts testify that Cyrus; the King of Persia, met this description. He ruled over Persia and Media. The Jews were interested in him because their Prophets had predicted that he would deliver them from captivity. This title given by the Jews was well-received by the Iranian royalty, and when a sculpture of Cyrus was cast after his death, they included the 'horns' within it.

In the book of Nabī al-Yasaʿ عَلَيۡهِٱلسَّلَامُ, Cyrus is also called an 'eagle'. The wording is as follows:

> “I am God. There is none like Me. I reveal everything from the beginning to the end and ancient happenings, and what is yet to transpire. What I say, My wisdom will prevail. I will fulfil My desire when I will bring the eagles from the east, the man who will fulfil what I desire.”
>
> [46/9-11]

The stone statue of Cyrus that has been excavated at Istakhar is conceived on this data. Two horns are placed on his forehead, and an eagle is perched on his head. This impression is not thought of for any other king in the world, except Cyrus.

The Jews had great regard for the man who delivered them; the Masīḥ (Anointed) of God and His shepherd. This inspired them to make knowledge of him a test for the authenticity of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Accordingly, the Qur’ān narrated some facts of this king (Cyrus).

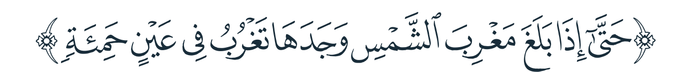
2. The Qur’ān says that he was a king, magnificent and glorious, and Allāh had blessed him with various and plentiful favours and bounties in the Kingdom.



> “Surely We established him in the land and granted him a way to everything.”
>
> [al-Kahf: 84]

It is very clear from the Torah and history that he had not only unified many Iranian tribes into one sovereignty but he had also conquered the strong states of Babylon and Nīnawā. Thereby, he had extended his monarchy far and wide. Almighty Allāh had bestowed on him all necessities of life and the means to create an impregnable government.

3. The Qur’ān speaks of an expedition undertaken by Dhū al-Qarnayn towards the West.



> “So, he followed a way until, when he reached the setting place of the sun, he found it setting into a miry spring ...”

[al-Kahf: 86]

It has been asserted by the Greek historian; Herodotus and other historians that it was towards the west that Cyrus first took his army. The king of Lydia (Asia Minor) had offended him. Lydia is situated to the west of Iran, and its capital city, Sardes is near the west coast of Asia Minor. It is this very coast of the Aegean Sea near Samarna that looks like a lake because of tiny Islands around it and its water looks miry. When the sun sets it looks as if it sets in black, dark quicksand.

4. The Qur'ān tells us that Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ had given strength to Dhū al-Qarnayn over those people in such a way that he was in a position to deal with them as he chose. He could punish them for their rebellion or he could treat them kindly and forgive them.

﴿وَوَجَدَ عِندَهَا قَوۡمٗاۗ قُلۡنَا يَٰذَا ٱلۡقَرۡنَيۡنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمۡ حُسۡنٗا ٨٦﴾

"And he found by it a people. We said, '0 Dhū al-Qarnayn! Either chastise them or treat them generously'."

[al- Kahf: 86]

We have already stated on the basis of authentic historical accounts, that after he had conquered Lydia, Cyrus did not behave cruelly. Rather, he proclaimed a general forgiveness for all the people. He did not drive them out of their native land. In fact, he did not let anyone feel that there had been a change of government except for the arrest and punishment of Croesus.

5. The saying of Dhū al-Qarnayn quoted by the Holy Qur'ān shows that he was a believer, just and righteous. He said:

﴿قَالَ أَمَّا مَن ظَلَمَ فَسَوۡفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابٗا نُّكۡرٗا ٨٧ وَأَمَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَلَهُۥ جَزَآءً ٱلۡحُسۡنَىٰۖ وَسَنَقُولُ لَهُۥ مِنۡ أَمۡرِنَا يُسۡرٗا ٨٨﴾

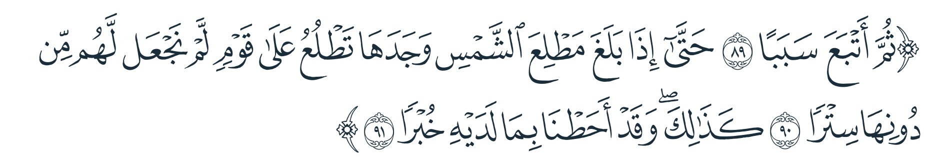
"As for him who does evil, We shall chastise him, then he shall be returned to his Lord, and He shall chastise him with a horrible chastisement. And as for him who believes, and does righteous deeds, for him shall be a goodly recompense, and We shall speak to him, of our command, an easy (word)."

[al-Kahf: 87-88]



That Cyrus and Dara were Believers and adherents of the True religion is amply proven by the proclamation of Cyrus in the Torah regarding Jerusalem, the inscriptions and announcements of Dara and the testimonials of historical accounts. They were followers of Ibrāhīm Zardasht, worshippers of One God and believers in the Hereafter. Their religion was an off-shoot of the teachings of the Prophets of the Banū Isrā'īl.

6. The Qur'ān says that Dhū al-Qarnayn extended his next conquest towards the east. When he was at the place of the rising sun, he encountered a shelter-less people.



"Then he followed a way, until, when he reached the rising place of the sun, he found it rising upon a people for whom We had appointed no shelter from it."

[al-Kahf: 89-91]

History reveals that the next worthwhile expedition by Cyrus was beyond the eastern borders of Iran. The reason was that he had to suppress the rebellion of the nomad tribes (people who had no built-up structure as their homes) of those lands. They resided to the extreme east to his capital in a mountainous region. Details of the conquest have been narrated in preceding pages.

It is also worth stating here that the terminology used by the Qur'ān for Dhū al-Qarnayn's campaigns of significance are 'setting-place of the sun', and 'rising place of the sun'. This has caused some people to misunderstand that Dhū al-Qarnayn had conquered the whole world and was sole monarch over it without anyone else as an associate. They believe that he had conquered the world up to the last populated area, whereas historically no king has ever achieved this distinction.

The Qur'ān, by using this terminology does not mean to convey such an idea. The clear meaning of the Qur'ān, by the use of these words, is that Dhū al-Qarnayn reached the limits to the west and east from the centre of his rule. On the western side, he had reached to a point where dry land ended giving way to the ocean. On the eastern side, he reached a place where no one but nomads lived.

Even today people use the words 'extreme east' or 'extreme west'. No one supposes that these words mean the end of the world.

If we look deep into the use of these words in the Qur'ān, we will observe that the Qur'ān has used the very expression which the Torah has used for Cyrus. Perhaps it was to satisfy those who had posed the question that they might identify it with the Torah. The Book of al-Yasaᶜ describes Cyrus as:

> "God says about His Cyrus thus ...For my slave Yaᶜqūb and respected Isrā'īl. I called you with your name clearly. I called you with compassion though you do not know Me. I Alone am God. No one else. There is no God other than Me. I strengthened you though you do not recognise Me, **so that people from the side of the place of the rising sun to the place of the setting sun may know that there is none besides Me**. I alone am God. There is none other than Me."
>
> [45/1-6]

Further, it is found in the Book of Prophet Zakariyyā' عَلَيْهِ ٱلسَّلَامُ about the Banū Isrā'īl:

> "The Lord of the forces says: Listen I will get My people released from the **country of the rising-sun and the country of the setting-sun**. And I will bring them, and they (the Banū Isrā'īl) will live in Jerusalem."
>
> [8/8]

7. The Qur'ān says that there was a third significant campaign too that he undertook. When he reached the place where the mouths of two mountains formed a valley, he encountered a people who did not know his language. They (somehow) informed Dhū al-Qarnayn that Ya'jūj and Ma'jūj emerged from the pass between the mountains and harassed them, and caused mischief on the land. They requested that he erect for them a barrier between the mountains, upon them undertaking to pay a tribute to him. Dhū al-Qarnayn said that he enjoyed the blessings of Allāh سُبْحَانَهُۥ وَتَعَالَىٰ and needed nothing else or recompense from anyone, but they should help him build it. They helped him build a wall of iron, reinforced by molten brass. The wall was thus built blocking the passage between the mountains.

History confirms that Cyrus had to undertake a campaign towards the north. He met a people between two mountains in a range of the Caucasian Mountains. On the other side of the mountains were warlike, uncivilized nomadic tribes. They would emerge from their side and cause havoc among these people, looting and plundering. Then they would return through the pass to their homeland. These

people complained to Cyrus of their plight and requested him to build for them a barrier. Cyrus helped them by building an unbreakable wall. (I was unable to find mention of this campaign in the books of history available at my disposal. - Abū Muḥammad)

Although many walls have been built in history to protect a people from savage plunderers all over the world, yet a barrier (a mixture of iron and brass) between two mountains is only located at Caucasia. It was obviously built by Cyrus. No other similar barrier has been traced in the world. Therefore, we can assert on the basis of these evidences that Cyrus was indeed the 'Dhū al-Qarnayn' that has been mentioned in the Qur'ān.

(Before proceeding further with the research of Mawlānā Hifẓ ar-Raḥmān, a few additional points regarding the journeys of Cyrus shall be mentioned. - Abū Muḥammad:

1) In order to understand the journeys of Cyrus that history has recorded, as narrated in the pages above, and (in order) to relate it with the journeys of Dhū al-Qarnayn which the Qur'ān has described, a map of the empire of Dhū al-Qarnayn shall be provided, and a possible route taken by him shall be identified.

The map below shows the area over which the empire of Cyrus spread. The route in blue is shown as a possible route he took towards Sardes and back. It also shows the route he took towards the North. The route towards the East can be worked out from the next map, on which the roads of those lands have been marked in brown.

On the map below, if one follows the path in blue past Assyria and Armenia, reaching Tropezus, one shall notice light brown markings showings the mountains of that area, i.e. The Caucasus Mountains, blocking most of the path between the lands of the Scythians and the Armenians. As shall be explained further, the barrier that Dhū al-Qarnayn erected was most likely somewhere in this area, wherein a pass between the mountains existed.

As for the miry waters that Dhū al-Qarnayn reached at the end of his western travel, that would most likely have been at some point not far from the shore of the Aegean Sea (centre-left).



The verse speaks regarding a ‘miry or blackish’ spring:

﴿حَتَّىٰٓ إِذَا بَلَغَ مَغۡرِبَ ٱلشَّمۡسِ وَجَدَهَا تَغۡرُبُ فِي عَيۡنٍ حَمِئَةٍ﴾

> “So, he followed a way until, when he reached the setting place of the sun, he found it setting into a miry spring ...”
>
> [al-Kahf: 86]

The meaning of the word ﴿حَمِئَةٍ﴾ is ‘miry’ (muddy) or blackish. Aṭ-Ṭabarī has quoted that a group of the Qurrā’ of Madīnah and most of the Qurrā’ of Kufa have read these words as «فِي عَيْنٍ حامِيَةٍ», which would then mean «في عين ماء حارّة»: ‘in a spring whose water was hot’, or ‘a hot spring’.

It is indeed amazing that the surrounding islands of the Aegean Sea fit both these two descriptions. As mentioned previously, the entire coast looks like a lake and the waters of the Aegean Sea look murky because of the gulf. When the sun sets, it looked as though it is setting in murky water.

As for the second meaning, due to the islands of this area having been formed by recurring volcanic eruptions, they are manifested with hot springs (a spring produced by the emergence of geothermally heated groundwater that rises from the earth’s crust. While some of these springs contain water that is a safe

temperature for bathing, others are so hot that immersion can result in injury or death.)

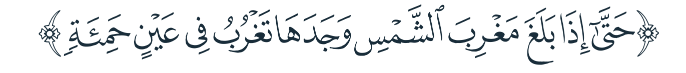
If the road pointed out is correct, the path would have led Dhū al-Qarnayn to the tip of Ephesus, in the present-day Izmir Province. Not far from the shore would be the island of Samos, and Ikaria slightly further.

Ikaria, like many of the other islands around it, is famous for its 'hot springs'. Ikaria's peculiar geological and tectonic structure has endowed it with geothermal springs. The natural heat from the earth's interior gives the island a priceless treasure; hot springs to heal or ease many ailments. The temperatures range from 31°C to 58°C, the radiation in various values is due mainly to radon, depending on the route the hot water has taken.

Known and used since antiquity, Ikaria's hot springs are classified as superheated. It is worth mentioning that the output of Ikaria's radioactive springs is greater than those in other countries, ranging between 786-1,000m3/h, compared to 20-150 m3/h elsewhere. Ikaria's hot springs have been known for their healing properties since ancient times. People came from all over Greece and Asia Minor seeking to improve their health in the organised facilities in the ancient spa town of Therma (about 300 metres east of the current village), where you can still find ruins of the ancient acropolis and spa facilities.

If Dhū al-Qarnayn had indeed reached up to Ephesus, as shown in the map below, the first island in front would be Samos, in which archaeologists have recently discovered ancient ruins, amongst which is a huge statute of Kourus and a nude statue of a youngster, which refers to no particular individual, but to 'youth' in general. In other words, the God that these people worshipped was 'man' himself, known today as the creed of 'humanism'. This indicates to a civilization existing in this area, whose creed was 'atheism' and 'humanism'.

The Qur'ān does speak of a civilization at the 'setting of the sun in a miry/hot spring', whose creed and actions were indeed evil:



> "So, he followed a way until, when he reached the setting place of the sun, he found it setting into a miry spring ..."

﴿وَوَجَدَ عِندَهَا قَوْمًاۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ٨٦﴾

“And he found by it a people. We said: ‘0 Dhū-Al-Qarnayn! Either chastise them or treat them generously.”

[al-Kahf: 86]

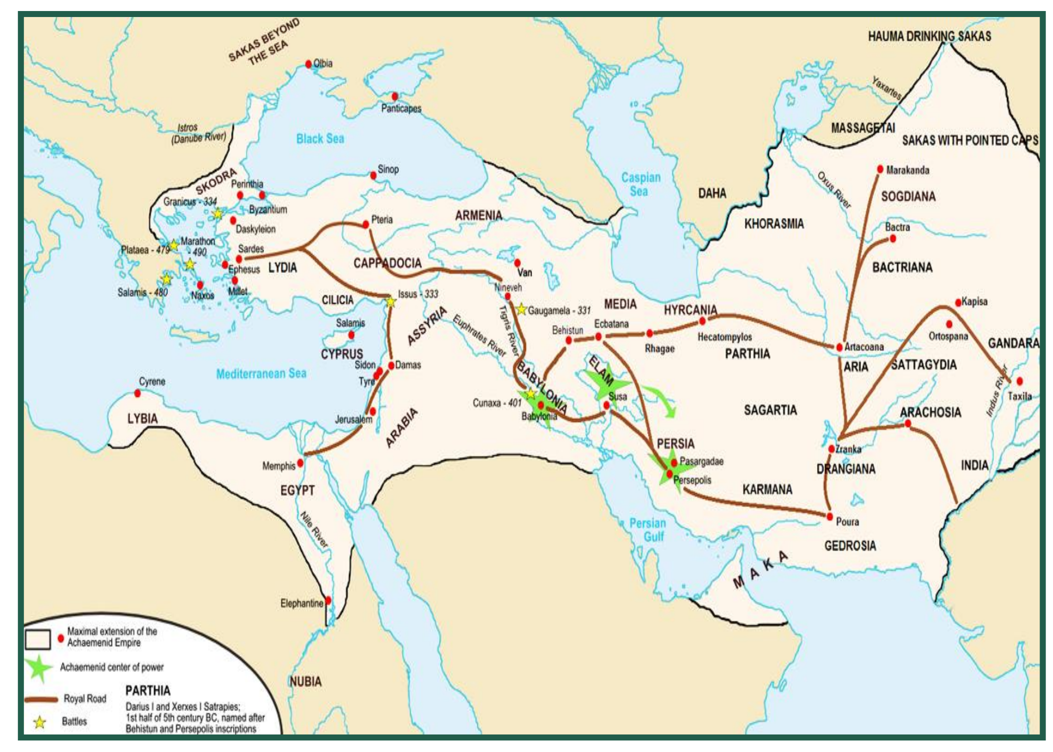
﴿قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ٨٧ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ٨٨﴾

“As for him who does evil, We shall chastise him, then he shall be returned to his Lord, and He shall chastise him with a horrible chastisement. And as for him who believes, and does righteous deeds, for him shall be a goodly recompense, and We shall speak to him, of our command, an easy (word).”

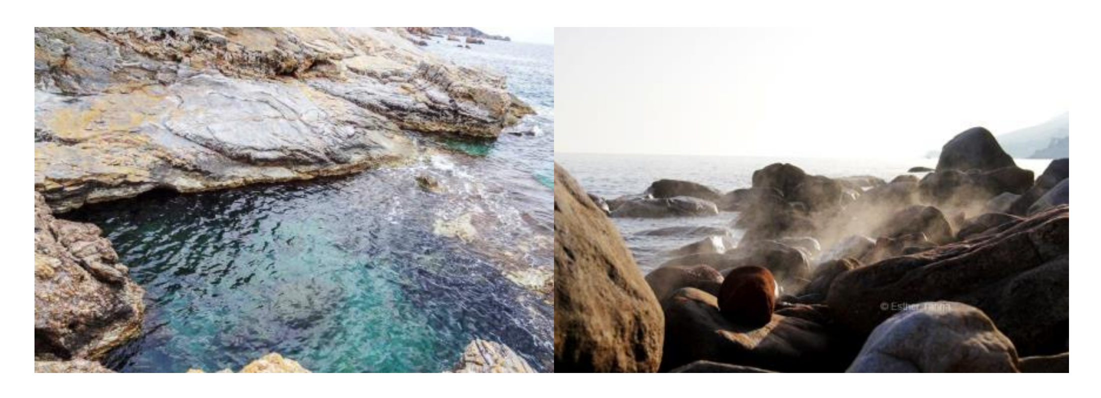
[al- Kahf: 87-88]

Standing at the shore of Ephesus, Dhū al-Qarnayn, whilst looking out to the ocean, would indeed witness at sunset a scene of the sun setting in ‘hot springs’ and ‘miry’ water.

(This is merely an assumption, based on the route that historians have drawn. It is not a definite fact, nor is it based upon any solid evidence. Just as this spot could have been what he was looking towards, there are perhaps many other spots which could fulfil this criterion as well. - Abū Muḥammad)

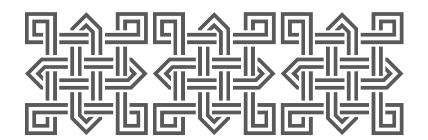






Hot springs situated along Ikaria's coastline

CHAPTER TWO



YA’JŪJ AND MA’JŪJ

Chapter Two

Ya'jūj and Ma'jūj

Apart from determining who Dhū al-Qarnayn was, there is also the question regarding who the Ya'jūj and Ma'jūj were? The Mufassirīn and historians have amassed in their books all that they could find on the subject, but they have also explained that apart from a few Aḥādīth, all the other material is unreliable, due to it being based upon Isrā'īlī narratives.

Ḥāfiẓ ʿImād ad-Dīn ibn Kathīr رَحِمَهُ ٱللَّهُ has stated in his book *al-Bidāyah Wa an-Nihāyah*:

> "If anyone thinks that Ya'jūj and Ma'jūj were born from the sperm of Sayyidunā Ādam عَلَيْهِ ٱلسَّلَامُ, which was emitted in a wet dream and which got mixed up in dust and that they were not born to Sayyidah Ḥawwā' رَضِيَ ٱللَّهُ عَنْهَا, then this is wrong. It is an opinion that must be rejected because it is without basis. In fact, it is contradictory to what we have just stated that it is confirmed from the text of the Qur'ān that all humans today are descendants of Sayyidunā Nūḥ عَلَيْهِ ٱلسَّلَامُ. Similarly, that opinion is also baseless which holds that Ya'jūj and Ma'jūj are people of unnatural appearances and varied heights. Some are said to be very tall like a date-tree and some extremely short. Their ears are said to be such that one may be spread on the ground and the other used for covering the head. All these suggestions are senseless and unfounded. The truth is that they are normal humans, with normal height, appearance, etc."

Ḥāfiẓ ibn Kathīr has written in his Tārīkh:

> "They (the Ya'jūj and Ma'jūj) are the descendents of Nūḥ, because Allāh has told us that he had accepted Nūḥ's prayer about the inhabitants of the world. The prayer of Nūḥ was: 'O Allāh, leave not on the earth any disbeliever!' Then Allāh said: 'We delivered him and the people in the boat. And He said: 'We allowed only his progeny to remain on earth'."

All human beings on earth are the children of Nūḥ عَلَيْهِ ٱلسَّلَامُ and it is baseless to say that Ya'jūj and Ma'jūj are a separate set of the children of Ādam عَلَيْهِ ٱلسَّلَامُ, and not descendants of Nūḥ.

> Ḥāfiẓ ibn Ḥajar al-ʿAsqalānī asks: “If they were not born to Sayyidah Ḥawwā’ and thus were not of the children of Nūḥ, then where were they during the flood of Nūḥ, and how did they survive although the Qur’ān says clearly that none survived?”

Commenting on the Ḥadīth narrated by Imām al-Bukhārī regarding Nabī Ādam عَلَيْهِ ٱلسَّلَامُ being ordered by Almighty Allāh on the Day of Qiyāmah to separate those destined for Hell, 999 of a thousand being from the Ya’jūj and Ma’jūj, Ḥāfiẓ ibn Ḥajar says about the Ḥadīth carried by al-Bukhārī and transmitted by Abū Saʿīd al-Khudrī رَضِيَ ٱللَّهُ عَنْهُ:

> “The aim of Imām al-Bukhārī in relating this Ḥadīth is to describe the Ya’jūj and Ma ‘juj and to assert that they are numerous and are thousands of times more than the (believing) Ummah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He also aims to prove that that they are ordinary human beings, i.e., descendants of Ādam. This belies people who say that they are different from normal beings.”
>
> [Fatḥ al-Bārī]

These are a few quotations from the treasures of the sayings of our predecessors who were experts in the science of Tafsīr and Aḥādīth. It is clear from these references that Ya’jūj and Ma’jūj were no different from any other normal human being. They lived like others in inhabited quarters of the world and they were not deformed or abnormal in any way. The stories circulated about them are in no way connected with Islāmic tradition but are part of the unlimited Isrā’īlite narratives.

The source of all such stories is traced to Kaʿb al-Aḥbār who was well versed in such narratives due to his Jewish origin. After embracing Islām, he narrated these incidents, so that those portions that were corroborated by the Qur’ān and the Aḥādīth could be utilized as a source of extra detail, and the rest could be discarded. However, some of those who transmitted these narrations overlooked this aspect and began narrating these incidents in the manner that Aḥādīth would be narrated. Had it not been for the efforts of the giant scholars of Islām, who examined each and every narration and separated Isrā’īlī narrations from the Aḥādīth, Islāmic knowledge would not have been as pure and fresh as we find it today.

Having understood that the Ya’jūj and Ma’jūj were normal people, we now need to determine the tribes to which they belonged, and the relationship these tribes enjoyed with the rest of the people.

Before we write more on this topic, we must say, by way of a preliminary word, that

the beginnings of human settlement, and civilisation had its roots in nomadic and desert life. Nomadic and desert tribes, after centuries of separation from their centre, became pioneers of civilisation.

History asserts that the outflow of human habitation into different places of the world, and their subsequent progress and growth had begun from two places. These were Ḥijāz and the Chinese Turkistan (or that part of Caucasia, which lies North East, and is regarded as an elevated area on earth).

Ḥijāz is the place from where those people and tribes emerged who are of Sāmī descent or Semitic. For thousands of years, these tribes rose up from this barren land in large numbers and dispersed all over the world in their multitudes. They began as nomads and desert-dwellers and ended up as civilised, well-settled people and founders of glorious civilisations and cities.

ʿĀd the first and ʿĀd the second (i.e., Thamūd) were from this land. They were standard-bearers of civilisation, masters in craftsmanship and possessors of an awe-inspiring rule. The Ḥimyar tribes and ʿAmāliqah of Egypt, Syria and Iraq were majestic, commanding rule over vast kingdoms. For quite a long period, they ruled over Fāris, Rome and even some parts of India.

In short, the nations and tribes of Sāmī origin were all from the dust of Ḥijāz. Some were nomads and desert-dwellers, whilst others became civilised and cultured. However, once they dispersed over a wide area and expanded, they became strangers to one another. It was then difficult to co-relate the nomad and the citizen, the Pharoah of Egypt (ʿAmāliqah) and the Ḥimyar Kings, or an Arab (Mustaʿrab) from an Ismāʿīlī Arab. If it were not for peculiarities and distinctions of origin, language and colour, it would have been impossible to join them in a mutual brotherhood.

The second point of outflow of tribes and nations was Chinese Turkestan and Mongolia, situated to the North East of the globe, upon an elevated portion of earth. Over thousands of years, hundreds of tribes arose from this area and reached different regions of the world. Waves of human beings from here settled in Central Asia, Europe, India, etc.

Those who settled in India came to be known as Aryan. Those who stayed in Central Asia called themselves Aryana and gave the name 'Iran' to their chosen land. Those who had taken up residence in the area near the Black Sea were called Scythians. Many of those who settled over a large area of Europe and Asia were called Russians.

These tribes were savage and nomadic when they had moved from their centre but



as they reached new destinations they settled down into an existing civilisation or created one out of compulsion. They came to be known by new names. They progressed from their original state to such an extent that they had nothing in common any more with the tribes of their first home. Although they were two branches of one beginning, they became competitors. The citizens perpetually stood in dread of their co-descendent savages, who frequently attacked them, and robbed them of their belongings before returning to their deserts.

It is confirmed that from the pre-historic era up to 500 CE, there was a steady rise of human movement from the present Mongolia Tatar area. Their two large tribes were known to the neighbouring Chinese as Mog and Yuchi. It was this very Mog who, about 600 years before Nabī ʿIsā عَلَيۡهِ ٱلسَّلَامُ, were known in Greece as Mek or Megag. In Arabic pronunciation, the word Ma’jūj was then formed. Similarly, the word ‘Yuchi’ most probably is what the Greek called Yugag, and which was pronounced in Hebrew and Arabic as Ya’jūj.

Some of these tribes travelled to different regions of the world, and others stayed where they were. Those who had moved merged with civilization, whilst those who stayed behind continued in their savage ways and kept their names as Gog and Magog. Those who had moved forgot their names and adopted local habits and customs.

The Iranians of central Asia, the Russians of Europe and Asia and other Europeans as well as the Aryans of India are originally Mongolians (or Mog - Ma’jūj and Yugag - Ya’jūj) but are not classified by that name in history. The names Ya’jūj and Ma’jūj apply only to those tribes who had stayed behind at their places and continued in their savage ways. They went on attacking their common descendants who had become civilised and they looted and plundered them. Different people had built walls and barriers in the past to protect themselves from these attacks. The defensive-wall erected by Dhū al-Qarnayn is one of such barriers. It is made of iron and brass, and protected the people from the attacks of one group of the Ya’jūj and Ma’jūj.

The Ya’jūj and Ma’jūj have also been mentioned in the Torah. We find in the book of Ḥizqīl عَلَيۡهِ ٱلسَّلَامُ (Ezekiel):

> “And you, son of man, prophesise against Gog : ‘Thus says The Lord God: “Behold, I am against you, O Gog, prince of Rosh, Meshech and Tubal; and I will turn you around, drive you on, take you up from the remotest parts of the north and bring you against the mountains of Isrā’īl.... And I will descend a fire on Magog and on

those who reside in the islands”.”

[Ezekiel: 39/6]

These references mention Gog, Magog, Rosh, Meshech and Tubal as enemies of Allāh سُبۡحَانَهُ وَتَعَالَىٰ.

(Mention is also made that this group shall one day be brought, from the far North towards the lands of Isrā’īl i.e., the lands of Nabī Yaʿqūb عَلَيۡهِ ٱلسَّلَامُ, which is Palestine. This promise was fulfilled with the creation of The State of Isrā’īl in 1948. - Abū Muḥammad)

The commentators of the Torah explain that Rosh refers to Russia, Meshech to Moscow, and Tubal to the elevated region of the Black Sea. This confirms that the commentators of the Torah also agree with the contention that Ya’jūj and Ma’jūj are the tribes which spread to regions in the east from Mongolia and Caucasia.

If we look at the past, history tells us that from about one thousand years BC, these savage and blood-thirsty tribes haunted the area around the Caspian Sea and the Black Sea. They were known by different names, but one extremely ferocious tribe stood out, which was known as Scythian. Its lands extended from Central Asia to the Northern part of the Black Sea. It kept harassing its neighbouring settlements and unleashing destruction on them. This was the period during which Babylon and Nīnawā were at their peak of prosperity and glory, and the Āshūrīs had just about stepped into civilisation. Then about 650 BC, a large segment of these savages descended upon Iran and ruined the entire Western portion of Iran.

At around 529 BC, Cyrus ascended the throne. He overthrew the king at Babylon, delivered the Banū Isrā’īl from captivity and merged the kingdoms of Media and Fāris into a single, strong kingdom. The predictions of Nabī Ḥizqīl عَلَيۡهِ ٱلسَّلَامُ were fulfilled at his hands. It was he who raised a barrier to ward off the western attacks of the Scythians.

These historical facts prove that the Ya’jūj and Ma’jūj against whom the protective wall was erected, as foretold by Nabī Ḥizqīl عَلَيۡهِ ٱلسَّلَامُ were Scythians, who had still not given up the wild ways of their forefathers.

To sum up our discussion of the Ya’jūj and Ma’jūj, they were not any kind of an abnormal creation. Like normal humans, they too were descendants of Sayyidunā Nūḥ عَلَيۡهِ ٱلسَّلَامُ. They were the savage tribes of Mongolia, the forefathers of the people of Europe and Russia. Their neighbouring people called them Mog and Yuchi. The Greek, therefore called them Magog and Yagog. In Hebrew and Arabic these names

were adopted as Ya'jūj and Ma'jūj.

Let us now read what the Arab historians and scholars of Tafsīr say about this historical fact, so that our foregoing conclusions may be corroborated.

Ḥāfiẓ ʿImād ad-Ḍīn ibn Kathīr has written in his Tārīkh; *al-Bidāyah Wa an-Nihāyah*:

> "And Yāfidh is the forefather of the Tartars. Ya'jūj and Ma'jūj are a branch of the Tartars. And they are Mongols of the Mongolian tribes. They are stronger than other Tartars and more evil and are given to plundering."

ʿAllāmah ibn Athīr has written in *al-Kāmil* that:

> "There are different opinions given out about Ya'jūj and Ma'jūj, but the truth is that they are a kind of Tartars. They are in great numbers. They harass neighbouring people and they ruin those whom they overpower. They are used to giving harm to their neighbours."

Sayyid Muḥammad al-Ālūsī has written in *Rūḥ al-Maʿānī*:

> "Ya'jūj and Ma'jūj are two tribes of the children of Yāfith ibn Nūḥ. Wahb ibn Munabbih also believes likewise and most of the latter-day authorities hold the same contention."

Further down, he writes:

> "Some authorities say that the Turks (Tartars) are from them. Ibn Jarīr and ibn Mardawayh have cited a strongly authentic view of Suddī that the Turks (Tartars) are one of the branches of Ya'jūj and Ma'jūj."

ʿAbd ar-Razzāq has reported from Qatādah that Ya'jūj and Ma'jūj comprise of twenty-two tribes."

Shaykh aṭ-Ṭanṭāwī writes in his Tafsīr; *Jawāhir al-Qur'ān*:

> "Ya'jūj and Ma'jūj are the descendants of Yāfith ibn Nūḥ. Their name is adopted from ʿAjīj an-Nār, meaning flames of fire, and its sparks. It is an indication of their large numbers and fierceness. Some scholars contend that the line of descent of the Moghuls (Mongolians) and Tartars is traced to one by the name of Turk. It is he whom Abū al-Fidā' calls Ma'jūj. It is thus clear that Ya'jūj and

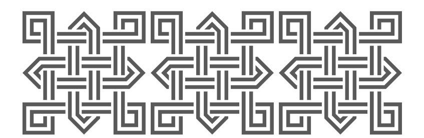
> Ma'jūj are the Mongolian and Tartar tribes. These tribes are found in the region from the northern tip of Asia through Tibet and China, to the Arctic Ocean, and to Turkestan on the west."

We have already stated that as long as these tribes stayed in Mongolia or Caucasia, they were called Ya'jūj and Ma'jūj, but once they went and settled elsewhere, many became civilised and forgot their nomadic culture. Even other people did not remember them by their savage past. Their old counterparts too rejected them, and targeted them. These civilised people now lived in fear of their very own savage brothers. This is corroborated by what Ḥāfiẓ ʿImād ad-Dīn ibn Kathīr has written in his Tafsīr:

> "The word *Saddayn* means the two mountains that stand opposite one another, and between them is an opening. It was through this passage that Ya'jūj and Ma'jūj attacked the Turks and harassed them. They devastated farms and killed people causing great destruction."

In other words, although the Ya'jūj and Ma'jūj were also Turks, there was much difference between them and the Turks who had moved out of the centre and had become civilised. Not only did they not recognise each other, but they also became opponents. The one was tyrannical and cruel, whilst the other became the victim of his tyranny. It was this second group that had requested Dhū al-Qarnayn to build them a barrier.

CHAPTER THREE



THE BARRIER

The Sadd (Barrier)

The next question before us pertains to the *Sadd*, or the barrier. Where was it built by Dhū al-Qarnayn to block Ya’jūj and Ma’jūj from causing mischief?

Before we determine where the barrier was erected, we must remember that the sphere of the mischievous activity of the Ya’jūj and Ma’jūj was very wide. Those people who lived under the shade of Caucasia were not the only ones unsafe from them; people of Tibet and China were also targets of their northern attacks. So, not merely one, but at different points in the past, many barriers were erected with the same objective of keeping away the Ya’jūj and Ma’jūj.

Details of some of these barriers:

1. One of these barriers is known as the Great Wall of China.

2. Another barrier is located in Central Asia near Bukhārā and Tirmidh. The name of the place where it is located is Darband. The messenger of King Castell of Andulus had described it in his report regarding his meeting with Timur Ṣāḥib Qiran. He described the wall as ‘The wall of iron’ «باب الحديد», situated on the road to Mosul, between Samarqand and India.
[Jawāhir al-Qur’ān]

3. The third sadd is situated in Russia at Daghistan. The wall itself is known as ‘Darband’ and ‘Bāb al-Abwāb’ (the door of all doors). Some historians call it ‘al-Bāb’ «الباب». Yāqūt al-Ḥamawī, Idrīsī and al-Bustānī have written about it in detail in their books; *Muʿjam al-Buldān*, *Geograghiyah* and *Dā’irah al-Maʿārif*, respectively. We give a synopsis of their accounts:

   “Darband is a Russian city in Daghistan. It is on the western coast of the Caspian Sea. It is situated 3 43° N and 15° 48 E. It is also known as Durband Anoshirwan, but it is famous by the name of Bāb al-Abwāb. Since ancient times it’s surrounded by four walls. Earlier historians had referred to these walls as Abwāb al-Bāniyyah. It is in a dilapidated state now. It is also called Bāb al-Ḥadīd, because it has large iron gates.”

4. After this barrier, if one were to advance into Caucasia towards the west, he will come across a pass which is known as ‘The Dariel Pass’. It runs along very elevated parts of Caucasia. There is a *Sadd* (barrier) here, which is

known as 'The barrier of Qaz or Jabal Qāf'. It lies between two mountains. Al-Bustānī has written about it as follows:

> "There is another Sadd near it. It runs along the west. Perhaps, the people of Fāris built it to ward away the northern Berbers because we do not know much about its builder. Some have ascribed it to Sikandar while others have ascribed it to Kisra and Nawsherwan. Yāqūt has said that it was made of molten brass."
>
> [Dā'irah al-Maᶜārif]

Due to all of these walls being in the North and being built for the same purpose, much confusion has arisen in determining which is the one that had been built by Dhū al-Qarnayn. The issue is confounded further because there are two barriers or walls by the name Darband, both having been raised for the same purpose.

Let us leave aside the wall of China and then try to see which of the three remaining walls was built by Dhū al-Qarnayn.

(Before continuing with the task of identifying which of the three is the wall of Dhū al-Qarnayn, a point worthy of note is that scholars of the past understood the barrier of Dhū al-Qarnayn to be visible to the eye, and one which could be traced even in their very own era. Those that had inclined to any one of the above three walls was at the same time making indication that the barrier is not an invisible cage which has locked within it millions of weird-looking aliens, waiting to be released. Had these scholars had such a notion they would never have mentioned these barriers as the possible barrier of Dhū al-Qarnayn, since none of them have any such nation caged up on their other side. – Abū Muḥammad)

Which of the three?

Historians such as al-Masᶜūdī, al-Qazwīnī, al-Istakhrī and al-Jamawī incline to the view that the barrier of Dhū al-Qarnayn is the 'Darband' one which is situated close to the Caspian Sea. On account of this barrier, the city is surrounded by walls. This place bears a special significance for Iran, for it protects it from the tribes residing across the wall. However, Abū aḍ-Ḍiyā' and the historians who have relied upon him have made a mistake in supposing both the Darband walls as one and the same, the one near Bukhārā and Tirmidh and the other near the Caspian Sea. They have then confused the circumstances surrounding one with another.

Al-Idrīsī, however, has defined the geographical position of each separately in

detail. He has thus explained their true nature.

Aṭ-Ṭabarī has stated in his *Tārīkh* that the king of Azerbaijan, upon having conquered it, summoned someone from the neighbourhood of the Caspian Sea to relate the state of the Sadd (barrier). He said that it was a high Sadd, between two mountains with a very deep ditch on one side.

ʿAllāmah Sayyid Muḥammad Anwar Shāh Kashmīrī has written in *ʿAqīdah al-Islām*:

> "The Qur'ān has not indicated the direction of the third expedition of Dhū al-Qarnayn. We may surmise that it was to the north. It is to this side that his Sadd is built between the mountains of Qafqāz. The Sadd of Dhū al-Qarnayn prompted other kings to do the same thing. For instance, the Chinese built the Great wall. In the same way, some ʿAjmī Kings erected the barrier 'Darband (Bāb al-Abwāb)', and there are other ramparts to the north."

The encyclopaedia of Islām writes about Darband (Bāb al-Abwāb), situated at the coast of the Caspian Sea in Caucasia:

> "The Darband here was renovated and repaired by Yazgard the first. The wall is said to have been built by Sikandar (Alexander the Great)."

Writing about the Caspian Sea, it says:

> "The ocean of Ya'jūj and Ma'jūj referred to in the *Ikhwān aṣ-Ṣafā* is the Caspian Sea."

(After quoting other sources, Mawlānā Hifẓ ar-Raḥmān summarizes by saying):

> "The foregoing references from the writings of Arab historians, scholars of Ḥadīth and experts in Tafsīr, may be summed up thus:

- Abū al-Fidā' and some historians have been confused about the two Darbands. They begin by discussing the Darband at the Caspian Sea but end up with the Darband at Tirmidh and Bukhārā (Ḥiṣār). They fail to distinguish between the two.

- All the other historians, scholars of Ḥadīth, and Mufassirīn explain clearly that the rampart known as 'Sadd Sikandar' is the Darband near the Caspian Sea (Bāb al-Abwāb). This is what is also found in *Encyclopaedia Britannica*,

Encyclopia of Islām and *Dā'irah al-Maʿārif* (which are treasures of research).

- Wahb ibn Munabbih, Abū Ḥayyān al-Andalūsī; the author of *Nāsikh at-Tawārīkh* (the court historian of Iran), al-Busātnī and ʿAllāmah Muḥammad Anwar Shāh have pointed that the Sadd of Dhū al-Qarnayn is not located exactly at the Darband of the Caspian Sea, but higher up at the extreme edge of Qafqāz, between the mountains."

(According to these scholars, the rampart is not the Darband at Bukhāra and Tirmidh, nor is it the one at the Caspian Sea, but rather, it is a rampart erected further up, somewhere along the Dariel Pass, known as the sadd of Qafqāz – Abu Muhammad)

Let us now decide according to the Qur'ān. The Qur'ān has said two things about the Sadd of Dhū al-Qarnayn. The first is that it was a Sadd between two mountains, and it shut the passage between them through which the Ya'jūj and Ma'jūj invaded and wrought havoc. The second is that the Sadd was not made of cement or mud or anything like that. Rather, it was made of pieces of iron reinforced with molten brass.

We must keep before us both the things that the Qur'ān tells us about, and then see which of the Sadd's fits the description given by the Qur'ān.

We must first examine the Sadd known as 'Darband' (near Bukhārā and Tirmidh). Historians say that the wall was made of bricks and rock, and except for the gate, iron or brass was not used anywhere. Therefore, it is wrong to call this wall as the Sadd of Dhū al-Qarnayn.

As for the Sadd known as 'Darband' (situated at the Caspian Sea), which Arab historians referred to as 'Bāb al-Abwāb' and the Persians called 'Darband' or 'Āhnī', and which was regarded by many historians as the Sadd of Dhū al-Qarnayn, regretfully, it too does not fit the description. Historians concede that despite there being iron gates at many places of this barrier, some of which are erected between mountains, the wall however, is not made of pieces of iron and brass but of rock and paste like any ordinary wall.

Thus, neither of the Darbands can be the wall of Dhū al-Qarnayn, not the one at Bukhārā, nor the one at the Caspian Sea.

We are now left with only one more wall. It is a barrier obstructing a passage to the

west of the Darband (Caspian Sea) wall. This valley lies further down to the west inside Caucasia. It is known as 'The valley of Daryal' (Dariel), and it is between Qafqāz and Taflas. The valley passes through the highly exalted portions of Caucasia and it is surrounded naturally by two high peaks. The Persians call it 'The valley of Āhnī', and the Turks 'Darmarkiu'.

The two qualities described by the Qur'ān are found only in this wall. This is why Wahb, Abū Ḥayyān, Ibn Khardad, ʿAllāmah Anwar Shāh and Mawlānā Āzād, - great scholars that they are - all hold the same opinion that the Sadd of Dhū al-Qarnayn is the name of the Sadd, over the passage of Qafqāz, found in the Dariel Pass.

After we have explained this, let us assert that the Sadd built in the valley or passage of Dariel is the one built by Cyrus (Gorush or Kaykhusro). We have already stated while speaking about Ya'jūj and Ma'jūj that he had erected it to prevent these people from using this pass to terrorise and devastate the people on the other side of the Qafqāz Mountains. These were from the Scythian tribes, and the term Ya'jūj and Ma'jūj referred at that time to these very tribes. This wall is called 'Phak Korai', (Passage of Kor) in the Armanian writings. Perhaps 'Kor' refers to Cyrus who is called Gorus in Persian. Not far from it lies the Darband (Caspian Sea) wall. It was erected later for the same purpose by some other King.

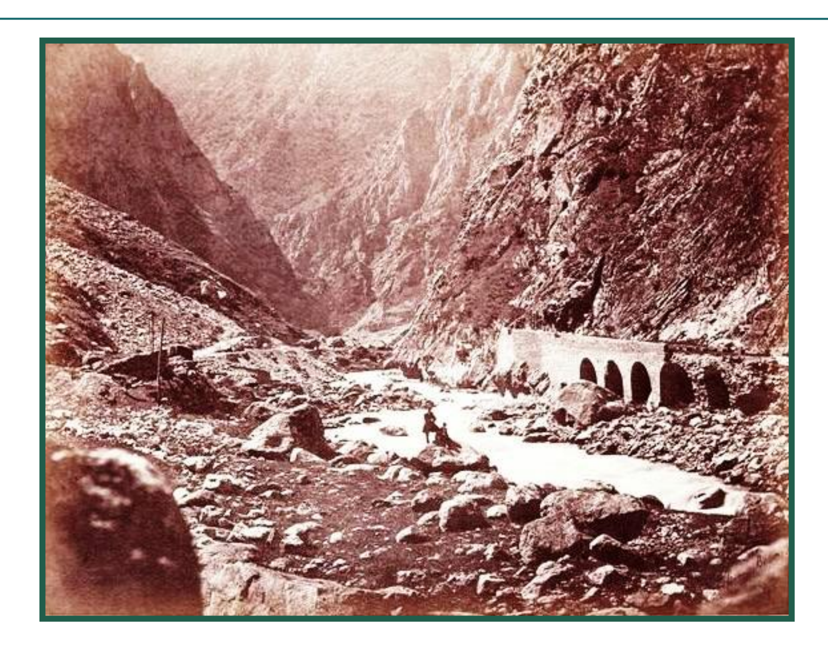
(Both this barrier at the Dariel Pass/Gorge as well as the Sadd of the Darband of the Caspian Sea are to be found in present-day 'Daghistan'. The Dariel Pass lies on the border of Iberia and Georgia. - Abū Muḥammad)

Details of the Dariel Gorge, And Why It Fits Perfectly with The Area in Which Dhū Al-Qarnayn Erected His Barrier

The Qur'ān gives a clear description of the type of mountains the barrier was erected in. The two phrases used to describe the area are ﴿حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ﴾ "when he reached a path between two barriers", and ﴿حَتَّىٰٓ إِذَا سَاوَىٰ بَيۡنَ ٱلصَّدَفَيۡنِ﴾ "when he closed the gap between the parts of the oyster".

From these two phrases, one understands that the mountains of that area formed a natural barrier on each side ﴿ٱلسَّدَّيۡنِ﴾, and had a valley in the middle of it, separating its two halves ﴿ٱلصَّدَفَيۡنِ﴾.

Look at a picture of the Dariel Gorge and notice how well it fits this description.



This wall is located in the Caucus mountain ranges which forms a natural barrier between Southern Russia; (the historical lands of Ya'jūj and Ma'jūj) and Georgia stretching for 1200km (750 miles). What is unique about these mountains is that they are like a large solid wall, well over five thousand feet high, stretching consistently between the Black Sea on one side of it and the Caspian Sea on the other without stop, until the coasts of both oceans. It was from these lands that later the Huns would threaten the Roman Empire, and eventually march across Europe and into France. The wall would have been standing in their lifetime, without any other exit to the South, which is probably why they focused on Rome and Europe.

Another feature of this mountain range is that historically, for hundreds of years there had only been one natural passage through the mountains which goes through a narrow valley with very high walls on both sides, exactly as the Qur'ān describes ﴿ٱلصَّدَفَيْنِ﴾. This was the only way through the mountains. It connects the area north of the mountains to the southern area. It is the main pass which runs for 220 km from Vadikavkaz in Russia to Tbilisi in Georgia. This pass is what is known as 'The Dariel Pass'. There is a great possibility that access to this pass opened up later, thus creating a new connection between the North and South.

Even today, there are only three roads from southern Russia to Georgia. Two recently built roads that hug the coast lines around the mountains and one through it, using this pass. Because the mountains stretch right to the water, they had to cut through them using heavy machinery in places.

If we were to consider that the present gap through the mountains was not always there, it would mean that after Dhū al-Qarnayn erected his barrier, in order to go

around the Wall of Dhū al-Qarnayn, the tribes of Ya'jūj and Ma'jūj would have had to either travel all the way to the coast of the Caspian Sea, hugging it, and then head south into Azerbaijan. A passage towards the Black Sea would have been impossible at the time, because the mountain stretches to the water with no natural roads. All of this is assuming the coastal region near the Caspian Sea wasn't covered by dense forest a few thousand years ago, whereas historical evidence shows that this was not a possible passage at the time.

Since the above-mentioned passage was not at all practical, and near impossible, in order to reach George, they would then have had to travel around the gigantic Caspian or Black Seas on either side, then through either Turkey or Iran heading north into Georgia. Hardly would a nation consider taking the trouble of such a huge journey merely to harass another group. They were not at war with the Georgians, but mere corruptors of their land and their society.

The road Dhū al-Qarnayn would have followed between the mountains is called 'The Dariel Pass' located in The Dariel Gorge where the wall was built. It is at the east base of Mount Kazbek, between vertical walls of rock 1800 m/5900 ft in height.

The Dariel Pass was historically important as one of only two traditional crossings of the Caucasus mountain range, the other being the Darband Pass, near the Caspian Sea, which was fortified around 150 BC It is worth noting that the level of the Caspian was formerly higher and that the lowering of the water level later opened an invasion route around the mountain that had to be fortified. Soon after it opened, the tribes of Ma'jūj to the North (the Huns) began looking for ways around, but they faced the might of the Persian Empire who controlled this region and constructed the barrier and fort that are found there today.

During the time of Dhū al-Qarnayn however, passing through here was not possible because of the high water-level, (thus in his era the need to construct the Darband at the spot known today as the Darband Pass (near the Caspian Sea) would not have been necessary – Abu Muhammad)

We know where the lands of Ya'jūj and Ma'jūj historically are, and the Dariel Pass is located exactly on the border of their historical lands.

From the first century C.E., one of the first major empires to control this region was the Huns, after which came the Khazar Empire (618 AC-1048).

"The Gorge is alternatively known as the 'Iberian Gates' or the 'Caucasian Gates'. It is mentioned in the Georgian annals under the names of Ralani, Dargani, and Darialani. The word 'Āhnī «آهني»' is a Persian word, which means 'made from steel'. In

other words, the name Darialani has preserved the historical fact of a barrier constructed from metal that exists in that gorge. Finally, the mountain sides on both sides of the Dariel Gorge are shaped like two sides of an open sea-shell, exactly as described by the Qur’ānic word ‘*aṣ-Ṣadafayn*’.

Dhū al-Qarnayn travelled west and east, and had no trouble with any of the languages of the world, which were not as diverse as today, until he reached this location. Hence, we have to find a language spoken south of the Caucasus Mountains, which is different from all the other languages spoken in and around that region of the then known world. Dhū al-Qarnayn, when he arrived at that location, found people who could not understand his language:

> “(And he marched on) till, when he reached (a pass) between the two mountain-barriers (*aṣ-Ṣadafayn*), he found before them a people who could scarcely understand anything spoken (i.e., any utterance in his language).”
>
> [18:93]

The Georgian language which is spoken south of the Caucasus Mountains is precisely such a language. It is an insular pre-Indo-European language with no relatives and evolving locally over the past 5000 years.

Is the Barrier Still to Be Found in the Dariel Gorge?

(Note: The pages following are from the pen of the compiler and not from the writings of Mawlānā Hifẓ ar-Raḥmān Ṣāḥib)

Muslim and Khazar confrontation began during the era of the Ṣaḥābah رضي الله عنهم. In 640 C.E., Islāmic forces had reached Armenia, and in 642 they launched their first raid across the Caucasus (through Darband on the coast) under ʿAbd ar-Raḥmān ibn Rabīʿah. In 652, Arab forces advanced on the Khazar capital (just North of Darband); Balanjar, but were defeated, suffering heavy losses.

“Due to the outbreak of the First Muslim Civil War and other priorities, the Arabs refrained from repeating an attack on the Khazars until the early 8th century.” The Second Arab-Khazar War began with a series of raids across the Caucasus in the early 8th century. The Umayyads tightened their grip on Armenia in 705 after suppressing a large-scale rebellion. In 713 or 714, Umayyad general; Maslamah ibn ʿAbd al-Malik conquered Derbent (Darband) and drove deep into Khazar territory.

In 724 (105 A.H), the Arab general; al-Jarrāḥ ibn ʿAbdullāh al-Ḥakamī inflicted a

crushing defeat on the Khazars in a long battle between the rivers Cyrus and Araxes, then moved on to capture Tiflis, bringing Caucasian Iberia (Georgia) under Muslim rule.

Historical accounts show that al-Jarrāḥ's troops passed the gap of the Dariel Gorge during this expedition, which means that there was at that time already some form of gap/pass through these mountains, through which the Muslim forces passed.

Either the barrier of Dhū al-Qarnayn had by this time in history collapsed, reopening the pass or another pass had been created with the passing of time. This servant (Abū Muḥammad) is inclined towards the latter view that the barrier which Dhū al-Qarnayn erected stands till today.

As for the pass that exists today within the Dariel Gorge, it is highly possible that due to some natural occurrence (like a glacier crushing down or due to the force of water gathering at the Northern side of the barrier), a cut or opening was created in one of the surrounding mountains, after which the waters came gushing through, making the opening even bigger and creating a passage covered with mud and rock. After the waters had emptied itself out as it flooded into the South, due to the incline that exists between the Northern and Southern side, a new passage would have been created through the Dariel Gorge, and the barrier that had blocked the Ya'jūj and Ma'jūj of that area for hundreds of years from descending towards the South, would now serve no purpose, due to a new opening having been created.

It is highly possible that the opening up of this gap in the Dariel Gorge corresponded exactly with the day and time in which Rasūlullāh ﷺ expressed great concern and worry for the Ummah, and the Arabs in particular, saying:

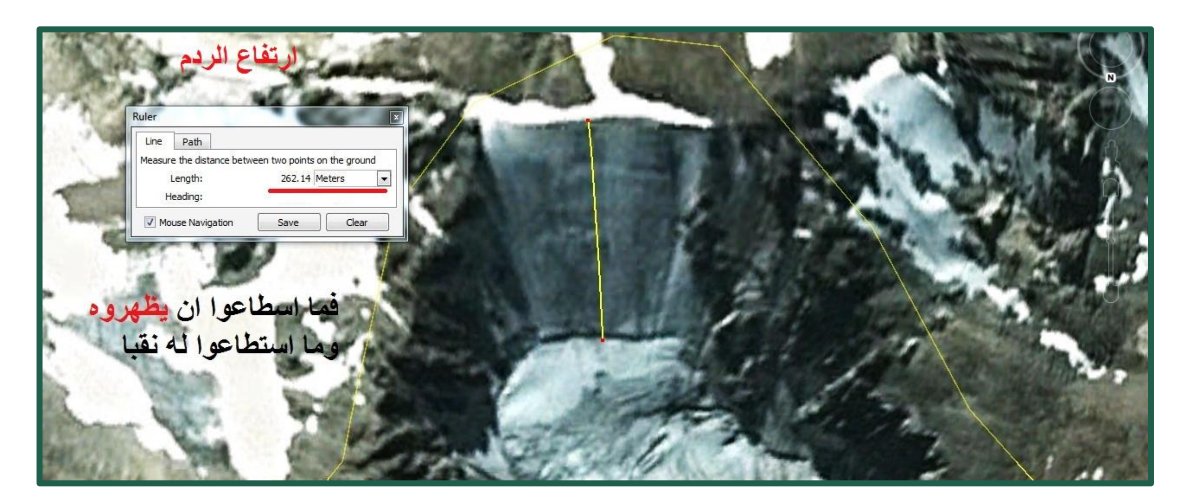
«لا إلهَ إلا اللهُ، ويلٌ للعَرَبِ مِن شرٍّ قد اقتَرَبَ! فُتِحَ اليومَ مِن رَدمِ يأجوجَ ومأجوجَ مثلُ هذا»، وحَلَّق بإصبَعِهِ الإبهامِ وبالتي تليها، (وفي روايةٍ: وعَقَدَ سفيان تسعينَ أو مائةً).
[البخاري]

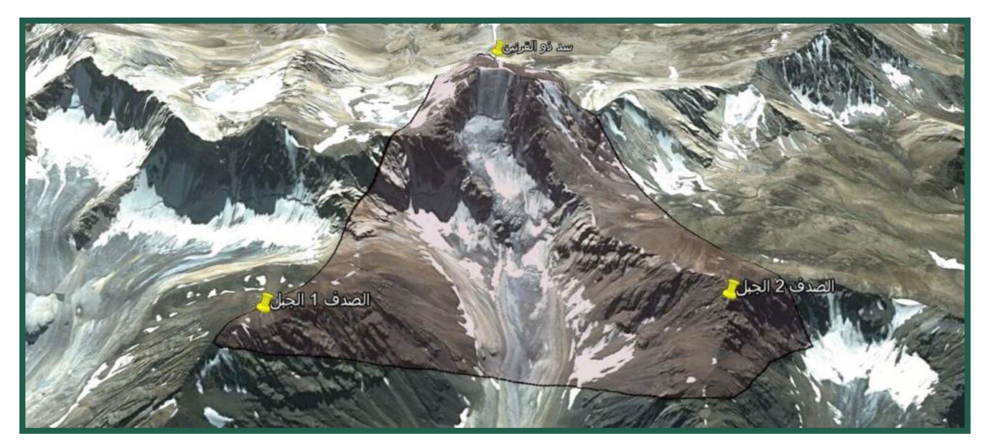
> "Woe be to the Arabs! Today a gap has opened up in that which had blocked the Ya'jūj and Ma'jūj!' Rasūlullāh ﷺ indicated to the size of the opening by making a circle with his thumb and index finger."

An Egyptian explorer of recent times concluded a remarkable expedition of exploration when he led a team of about twenty members into the Caucasus Mountains in search of the barrier that Dhū al-Qarnayn had erected. The results of his search were indeed far beyond what he had initially imagined, and it is highly

possible that the spot that he located is indeed the iron barrier which Dhū al-Qarnayn had once erected.

Whilst at the top of what they understood to be the barrier, metal detectors beeped aloud, confirming the presence of huge quantities of metal and steel beneath their feet. The pictures taken of the barrier during that trip are as follows:







An Interesting Feature of the Area Within the Dariel Gorge

One interesting point to ponder over is the decision of Dhū al-Qarnayn to build his barrier using iron blocks/pieces of iron, creating a sturdy construction that was designed to survive in the long run. The question naturally arises as to why did Dhū al-Qarnayn decide to use iron and copper as its material? Why did he not just use rock?

The verses of the Qur'ān explain that Dhū al-Qarnayn asked for pieces of iron. When the construction had evenly closed up the gap between the cliffs, he ordered to heat the iron until it burned, then poured within it copper fluid. This barrier was a phenomenal masterpiece of construction at that time. It served as a dam wall that blocked the flow of the Terek River to the north of the gap, and absolutely blocked the access of the Nation of Ya'jūj and Ma'jūj.

The development of this iron barrier was indeed a mega project involving tremendous manpower and material in large quantities, and it would have indeed taken a long time. If we estimate the size of a 100-meter-high dam construction, which closes a gap at the bottom of the cliff that is 10 meters wide, and which then widens at the top, with a thickness of about 10 meters at the bottom of the gap and perhaps slightly less at the top, the approximate iron volume required would be about 10,000 cubic meters. If every 10 cubic meter of iron is equivalent to a weight of 78.5 tons, then the total required iron material is weighing 78,500 tons. That is indeed a huge amount. When one considers the barrier found by the Egyptian explorer as shown above, the height of which is 262 meters, this amount would increase more than double.

We have to find out where so much of iron material came from, not to mention the copper used to coat the barrier. The mobilization of material also requires process and time.

Evidence That There is a Large Amount of Iron and Copper Material Available Around the Dariel Gorge

In 2008, three Geoarchaeology and Georgia Archaeomineralogy experts published their scientific research findings of evidence of metal mining and processing in the southern Caucasus region since about 3000 BC. Processing of gold, iron and copper spread in various provinces from western Georgia to the east on the Armenian border. The Caucaus Mountains are rich in metal ores, and to date the content of

metal ores (gold, silver, iron, copper, etc.) is still available in large quantities.

The results of this study are published in a scientific journal entitled: '*Ancient Georgian Iron Metallurgy and Its Ore Base*' by David M. Kuparadze and Dimitri V. Pataridze (Caucasian Institute of Mineral Resources, Tbilisi Georgia), in collaboration with Thomas N. Kerestedjian (Geological Institute, Bulgarian Academy of Sciences).

Iron and copper processing since ancient times scattered in various regions south of Caucasus most probably enabled the realization of the phenomenal project of Dhū al-Qarnayn. In addition to using horse-powered carts, the mobilization of materials from various quarries in the western part of Georgia may also have used boats down the Kura River to Tbilisi (the Georgian capital at present). The massive process of material mobilization by utilizing this river route is probably the factor that makes its name known as the Cyrus River. Cyrus is a Greek term from the name Khoresh, who we have identified as Dhū al-Qarnayn. (And Almighty Allāh knows best)

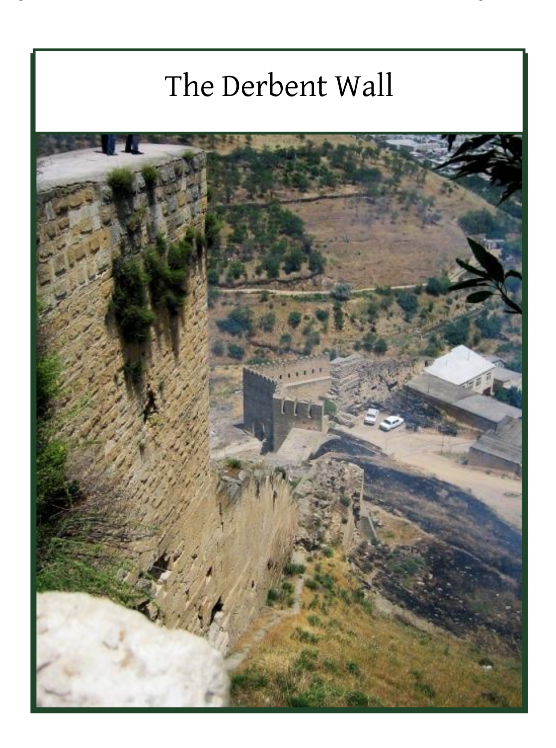
In the map below, the spot at which the Derbent (Darband) barrier stands till today is marked, next to Dagestan, close to the Caspian Sea. This pass, as discussed previously was probably not accessible during the era of Dhū al-Qarnayn, due to the high-water levels of the Caspian Sea at that time. When its levels later dropped, thus creating an opening, a king of that era, probably inspired by the idea of Dhū al-Qarnayn, erected a huge rock barrier which blocked the opening, which became known as 'Darband' (that which closed the door), and which is today known as Derbent.

As for the barrier which Dhū al-Qarnayn erected, that would have been at a pass which was used during his era. He would have entered this pass and searched for a spot at which the surrounding mountains were extremely close to each other. At that spot he would have sealed the gap using metals available in the area around him. It is highly possible that the spot he found was within the Dariel Gorge, the very one which the Egyptian explorer identified above. Even if this was not the spot, and it was located elsewhere near to this area, it would still announce loudly that the purpose of this barrier was never to encage all the inhabitants of the lands on the other side of the barrier, but rather to merely prevent them from reaching the Southern lands of Asia.

A Brief Description of Derbent:

The Citadel, Ancient City and Fortress buildings of Derbent were part of the

northern lines of the Sasanian Persian Empire, which extended to east and west of the Caspian Sea. The fortification was built in stone, and it consisted of two parallel walls that formed a barrier from the seaside up to the mountain. The town of Derbent was built between these two walls, and has still retained part of its medieval fabric. The site continued having great strategic importance until the 19th century. This barrier was and is still a wonder of the world, but due to being made of rock it is most certainly not the barrier that Dhū al-Qarnayn had erected.



The Derbent Wall

The Descent of the Ya'jūj and Ma'jūj

(Continuation of the explanation of Mawlānā Ḥifẓ ar-Raḥmān in *Qiṣaṣ al-Qur'ān*)

Having written enough on Dhū al-Qarnayn, Ya'jūj and Ma'jūj and the wall, the next most important issue discussed in the Qur'ān is regarding the descent of Ya'jūj and Ma'jūj upon the world, close to Qiyāmah.

The Qur'ān has discussed Ya'jūj and Ma'jūj at two places. Once in Sūrah al-Kahf and once in Sūrah al-Ambiyā'. We reproduce the relevant verses here.

﴿فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى حَقًّا ﴿٩٨﴾﴾

[الكهف: ٩٧ – ٩٨]

> "So, they (Gog and Magog) were not able to scale it, nor were they able to pierce it. He (Dhū al-Qarnayn) said: 'This is a mercy from my Lord, but when the promise of my Lord comes to pass, He shall make it into powder, and the promise of my Lord is ever true'."

> ﴿ حَتَّىٰٓ إِذَا فُتِحَتۡ يَأۡجُوجُ وَمَأۡجُوجُ وَهُم مِّن كُلِّ حَدَبٖ يَنسِلُونَ ٩٦ وَٱقۡتَرَبَ ٱلۡوَعۡدُ ٱلۡحَقُّ فَإِذَا هِيَ شَٰخِصَةٌ أَبۡصَٰرُ ٱلَّذِينَ كَفَرُواْ يَٰوَيۡلَنَا قَدۡ كُنَّا فِي غَفۡلَةٖ مِّنۡ هَٰذَا بَلۡ كُنَّا ظَٰلِمِينَ ٩٧ ﴾
>
> [الأنبياء: ٩٦ – ٩٧]

> "Until when Gog and Magog are let loose, and they slide from every mound. And nigh draws the true promise, then behold, the eyes of those who disbelieve shall be stating: 'Woe to us! Indeed, we were heedless of this; nay, we were evil-doers'."

From the verse of Sūrah al-Kahf, we learn that the Sadd (barrier) was so strong that the Ya'jūj and Ma'jūj could not scale it, nor could they pierce it to make a passage for themselves through it. On seeing its strength and durability, Dhū al-Qarnayn expressed gratitude to Allāh سُبۡحَانَهُ وَتَعَالَىٰ, and he conceded that it was a favour of Almighty Allāh that He inspired him to do this pious deed.

From the verse of Sūrah al-Ambiyā', we learn that when Qiyāmah shall approach, Ya'jūj and Ma'jūj will descend in large numbers from every conceivable corner and will cause widespread damage and plunder. Some scholars of Tafsīr understood that Ya'jūj and Ma'jūj are imprisoned behind the Sadd of Dhū al-Qarnayn, which will remain intact till the Day of Qiyāmah. When that Day is near, as a sign of Qiyāmah, it will break down into pieces. Accordingly, their commentary at both places was in keeping with their understanding of these verses. They have thus translated the verse of Sūrah al-Ambiyā' as:

> "Until, when the Ya'jūj and Ma'jūj will be let loose *with the breaking of the wall.*"

They read it with the saying of Dhū al-Qarnayn which is found in Sūrah al-Kahf:

> "Then, when the promise of My Lord comes, He will smash it."

If one were to however, ponder deeply over the two verses, he shall notice that there is no necessity that the surge of the Ya'jūj and Ma'jūj before Qiyāmah be based upon the collapsing of the barrier of Dhū al-Qarnayn. In Sūrah al-Kahf, the comment of Dhū al-Qarnayn has been quoted that when the promise of Almighty Allāh would

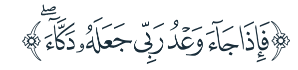
be fulfilled, the wall would collapse. In this verse there is no mention of Ya’jūj and Ma’jūj descending on the people, upon the collapse of the wall. Dhū al-Qarnayn’s intention with this statement was to show that despite the barrier being so strong, it too would never manage to withstand the command of Almighty Allāh. As for the collapse of the wall being a sign of the approach of Qiyāmah, that could only have been intended if Dhū al-Qarnayn had knowledge regarding the ‘signs of Qiyāmah’, which he obviously did not.

As for Sūrah al-Ambiyā’, only this much is stated that before Qiyāmah, the Ya’jūj and M’ajuj will pour upon the inhabitants of the world swiftly, from higher land upon lower land and shall wreak havoc upon the population there. In this Sūrah there is no mention of the wall breaking up or the Ya’jūj and Ma’jūj emerging from the other side of a barrier. To give this meaning to the word ﴿فُتِحَتۡ﴾ is mere conjecture, and not a literal translation.

From the verses of both Sūrahs, we learn of two things:

1. The wall of Dhū al-Qarnayn will one day surely break up.
2. Before Qiyāmah, all the tribes of Ya’jūj and Ma’jūj will come down and spread like a flood, causing mischief and corruption all over the world.

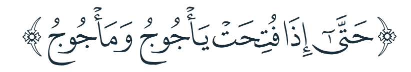
The word ‘promise’ in the saying of Dhū al-Qarnayn:



> “When the promise of my Lord comes to pass, He shall make it into powder.”

does not refer to the invasion of Ya’jūj and Ma’jūj. It means that a time will definitely come when the Sadd (barrier) will perish.

As for the words in Sūrah al-Ambiyā’:



> “When the Gog and Magog are let loose…”

does not mean that they will emerge after breaking the barrier of Dhū al-Qarnayn. Rather, it means that they will swarm in such large numbers that *it will seem* that they had been held back somewhere (in prison) and have been released all together.

Whenever the Arabs use the word (فُتِحَ - ‘to be let loose’) for a living being, they

mean that he was lying somewhere, apart from others, and has now emerged all of a sudden. Thus, when someone says (فُتِحَ الجَرَادُ - 'the locusts were let loose'), he does not mean that the locusts were caged somewhere and have been released, but rather it means that the swarm of locusts were lying in a mountain side somewhere and have suddenly appeared in large numbers. The same applies to Ya'jūj and Ma'jūj i.e., these grand tribes in large numbers were away from the world in some corner but will make their appearance all of a sudden *as though* they had been imprisoned for very long and have finally been released.

ʿAllāmah Sayyid Muḥammad Anwar Shāh Kashmīrī has explained these verses of Sūrah al-Kahf and al-Ambiyā' in this manner in his book; *ʿAqīdah al-Islām fī Ḥayāt ʿIsā*. Indeed, this is a unique explanation which answers many doubts.

He writes:

> "It must be understood that the words *"When the promise of my Lord comes to pass, He shall make it into powder"* till the end of the verse, were the words of Dhū al-Qarnayn. There is no hint or indication whatsoever to suggest that it was meant as a sign of Qiyāmah. Perhaps Dhū al-Qarnayn did not even know that of the signs of the Last Day, the invasion of Ya'jūj and Ma'jūj was also one. He only meant to say that his barrier would perish someday.
>
> The next verse ﴿وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ﴾ *"And on that day We shall leave them surging against one another"* hints at a continuous action, meaning that some of the tribes will go on attacking other tribes, even after the erection of the barrier, until the appointed time of descent arrives.
>
> As for the words of Almighty Allāh in Sūrah al-Ambiyā' ﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ﴾ *"When The Gog and Magog are let loose"*, this verse describes the surge of the Ya'jūj and Ma'jūj as a sign of Qiyāmah, but there is no mention whatsoever of the rampart in it. *This difference must be kept in mind always.*"

Then, having discussed the issue in detail, he says in the end:

«وَاعْلَمْ أَنَّ مَا ذَكَرْتُه لَيْس تَأْوِيلًا فِي القُرْآن، بَلْ زِيادَة شَيءٍ مِن التَّارِيخ وَالتَّجرُبَة بِدُونِ إخْرَاج لَفْظِه مِن مَوضُوعِه».

> "It must be remembered that whatever I have said in explanation of these verses is not a far-fetched interpretation of Qur'ān. Rather, without extracting any word of the Qur'ān from its context, I have kept before me history and experience to arrive at this explanation."

The scholars of Tafsīr have explained these verses in a different way supposing them to be signs of the hour. Perhaps, they were influenced by a Ḥadīth of Tirmidhī, Ibn Mājah, and Musnad Aḥmad, which has been reported by Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.

> حدَّثنا محمَّد بن بشَّار، وغيرُ وَاحدٍ، المعْنَى واحِد، واللفْظُ لابن بشَّار، قالُوا: حدَّثنا هِشام بن عبْد الملِك، قال: حدَّثنا أبُو عَوانَة، عن قَتادَة، عَن أَبِي رَافِع، عن حديث أَبِي هُرَيرَة، عنِ النبيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ في السَّدِّ، قال: «يحفِرُونَه كلَّ يوم، حتَّى إِذَا كَادُوا يخرِقُونه، قال الَّذِي عَلَيهم: ارْجِعُوا فستُخرقُونَه غدًا، فيُعِيدُه اللهُ كَأَشَدِّ مَا كَانَ، حتَّى إِذَا بَلغَ مُدَّتهُم وأَرَادَ اللهُ أن يَبْعثَهم علَى النَّاس. قال الَّذي عَلَيهم: ارْجِعُوا فَستخرِقُونه غدًا إِنْ شَاء اللهُ وَاستَثْنَى، قالَ: فَيرْجِعُون فيَجِدُونَه كَهَيْئَتِه حِينَ تَركُوه فَيخرقُونَه، فَيَخْرُجُون علَى الناسِ، فيَسْتَقُون المِيَاه، ويَفِرُّ الناسُ منْهُم، فيَرْمُون بِسِهَامِهِم فِي السَّماء فتَرْجِع مخضَّبَةً بِالدِّمَاء، فيقولُون: قَهَرْنا مَن فِي الأرض وعَلَونا مَن فِي السَّماء، قَسْوَةً وعُلُوًّا، فيَبعَثُ اللهُ عليهِم نَغفًا فِي أَقْفَائِهم فيهْلِكُون، فوالَّذِي نَفْسُ محمَّد بِيَده إنَّ دَوابَّ الأَرْضِ تسمْنَ وتبطرُ وتشْكُر شُكْرًا مِن لحُومِهم».
>
> هَذا حَدِيث حسَن غَريب، إنَّما نعرِفه مِن هَذا الوجْه مثْل هَذا. [الترمذي]

The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

"Ya'jūj and Ma'jūj dig up the Sadd (rampart) every night until shortly before sunrise. At that time, they say to each other: "Let's stop work now. It has reached a stage that will enable us to demolish it tomorrow." When they return to work the next night, they find it in its original intact position strong and durable. This goes on every day. Finally, the appointed time will arrive when Almighty Allāh will decide that they spread over human habitation. On that night too, they will dig as always and as sunrise draws near, the one who gets the work done will say to the workers: "Return now. Tomorrow, *In Shā' Allāh*, you will be able to dig it up!'

Since he will have said *In Shā' Allāh*, when they would return the next night, they would find their efforts not wasted. They will put in extra effort to demolish the wall. They will then descend on the people and drink all the water on earth. People will seek refuge in

fortresses and safe places, fearing them. Ya'jūj and Ma'jūj will suppose that they have overpowered everyone on earth and then they will target the skies with arrows to combat Allāh and the higher world and subdue them. Allāh will return their arrows to them dyed in blood. They will suppose that they have killed everyone in the higher world too. Almighty Allāh will then grow germs in their necks and they will die by themselves."

After narrating this Ḥadīth, Imām Tirmidhī رَحِمَهُ ٱللَّٰهُ says about it: '*Ḥasan Gharīb, it has not been narrated like this, except through this chain*' i.e., such a Ḥadīth is sound from the point of view of its transmission, and it does not contradict what is transmitted elsewhere, but it is *Gharīb* because it has only one line of transmission, from which we hear of such things.

Ḥāfiẓ ibn Kathīr has commented on it as follows:

> "There is strangeness in the text of this Ḥadīth. It is wrong to attribute it to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. The truth is that a very similar story of the Isrā'īlīs is narrated by Kaᶜb Aḥbār and the same things are related in it. It seems Sayyidunā Abū Hurayrah رَضِيَ ٱللَّٰهُ عَنْهُ, who often listened to Kaᶜb relate Isrā'īlite stories may have passed it on as such. Perhaps, one of the transmitters may have thought that Sayyidunā Abū Hurayrah had transmitted a Ḥadīth of Rasūlullāh رَضِيَ ٱللَّٰهُ عَنْهُ. I am not alone in having this opinion of the above Ḥadīth. In fact, Imām Aḥmad ibn Ḥanbal also holds the same opinion."
>
> [Tafsīr ibn Kathīr]

(Abū Muḥammad - In the footnotes of Sunan ibn Mājah, under this narration Shaykh Shuᶜayb al-Arna'ūṭ also expresses agreement with this verdict of Ḥāfiẓ ibn Kathīr. His words are:

> "The *Sanad* of this narration until Sayyidunā Abū Hurayrah رَضِيَ ٱللَّٰهُ عَنْهُ is '*Ṣaḥīḥ*'. However, there is great uncertainty in it indeed being a statement of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Ḥāfiẓ ibn Kathīr has mentioned this in his Tafsīr. He also explained the reason for his verdict as follows: "The apparent meaning of the verse of the Noble Qur'ān is that none shall be able to scale the barrier and not make any hole in it." This meaning demands that at no time can they climb the wall, nor can they ever break into it, due to its strength. However, it has been narrated from Kaᶜb that before emerging, they shall lick at the

> barrier until very little of it is left. In the morning however, it shall be as it was. Again, they shall lick at it saying: "Tomorrow we shall open it up!" They shall be inspired to exclaim the phrase: 'If Allāh wills!' In the morning it shall be as they left it. They shall then open it."

Commenting on this explanation of Ibn Kathīr, Shaykh Shuʿayb then mentions:

> "This explanation holds weight. Perhaps Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ heard it from Kaʿb and narrated it, but a later narrator assumed that Sayyidunāh Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ had heard it from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and quoted it thus." - End of quote from Shaykh Shuʿayb al-Arna'ūṭ)[6]

If we consider the views of Tirmidhī, Ibn Kathīr and Imām Aḥmad, we will realise that this narration is possibly an Isrā'īlite narration. Therefore, it will not be appropriate to rely upon this Ḥadīth and opine that the Sadd of Dhū al-Qarnayn is broken daily, and thereafter re-erected, and that this process shall continue till close to Qiyāmah.

Such an interpretation shall in fact imply interpolation of the meaning of the Qur'ānic verse:

﴿فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾﴾

> "So, they (Gog and Magog) were not able to scale it, nor were they able to pierce it"

The scholars of Tafsīr have explained that this verse asserts that the Ya'jūj and Ma'jūj are unable to make any changes in this wall. Now, how will reconciliation take place with this narration that shows that the Ya'jūj and Ma'jūj, daily, bring the wall to the point of falling down by digging it up or licking at it.

---

٦ إسناده إلى أبي هريرة صحيح، وفي رفعه نكارة كما أفاده الحافظ ابن كثير في «تفسيره» ٥/ ١٩٤ فقال: إسناد جيد قوي، ولكن في رفعه نكارة، لأن ظاهر الآية أي قوله تعالى: ﴿فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾﴾ [الكهف: ٩٧] يقتضي أنهم لم يتمكنوا من ارتقائه ولا من نَقْبه، لإحكام بنائه وصلابته وشدته، ولكن هذا قد روي عن كعب الأحبار: أنهم قبل خروجهم يأتونه فيلحسونه حتى لا يبقى منه إلا القليل، فيقولون كذلك، ويصبحون وهو كما كان، فيلحسونه ويقولون: غدًا نفتحه، ويُلهَمون أن يقولوا: إن شاء الله، فيصبحون وهو كما فارقوه، فيفتحونه. وهذا متجه، ولعل أبا هريرة تلقاه من كعب، فإنه كثيرًا ما كان يجالسه ويحدثه، فيحدث به أبو هريرة عنه فيتوهم بعض الرواة عنه أنه مرفوع، فيرفعه، والله أعلم.

Similarly, how will they reconcile with the authentic Ḥadīth of al-Bukhārī that, one day Rasūlullāh ﷺ got up from his sleep, his face blushing red and said:

«لَا إِلٰهَ إِلَّا اللهُ، وَيلٌ للعَرَب مِن شَرٍّ قَد اقْتَرَب، فُتِحَ اليوم مِن رَدْمِ يأْجُوج ومَأْجُوج مِثْل هَذِه» وَحَلَق بإِصْبَعِه الإبهام والَّتي تَلِيهَا، قالت زينَبُ بِنْت جحْشٍ: فقلْتُ يَا رسولَ الله: أَنُهلَكُ وفينَا الصَّالِحُونَ؟ قَال: «نعَمْ إِذَا كَثُرَ الخبثُ»».

> "There is no god but Allāh. The Arabs are destined to ruin through an evil that is about to engulf them. The Sadd erected for Ya'jūj and Ma'jūj has been opened thus today for them. Here at the word 'thus' he placed his index finger on the thumb making a circle to illustrate how it would open. Zaynab bint Jaḥsh said: "I asked: '0 Messenger of Allāh! Shall we be destroyed even if there are righteous people of the Ummah among us?' The Prophet replied: 'Yes, if *al-Khubth* increases'."

Al-Khubth has been explained as illegal sex and illegitimate children and every kind of evil deed.

This Ḥadīth states clearly that there is already a hole in the wall equal to the circle formed by the index finger and thumb. On the other hand, according to the explanation of the scholars of Tafsīr, this thing is not possible until before the appointed time of Qiyāmah.

We may say that the word «فُتِحَ اليَوْمُ» '*The Sadd erected for Ya'jūj and Ma'jūj has been opened thus today for them*' in this authentic Ḥadīth has been used merely as a metaphor to signify the beginning of their spreading of mischief, corruption and evil, and not in the meaning that a real hole has opened up. So if here a metaphor can be used, then why should we insist in saying that the very same word in Sūrah al-Ambiyā': ﴿حَتَّىٰٓ إِذَا فُتِحَتۡ يَأۡجُوجُ وَمَأۡجُوجُ﴾ - '*When The Gog and Magog are let loose*', must be kept upon the meaning that the wall shall open up before Qiyāmah and shall break into pieces? Why do we not take a metaphorical meaning in this Sūrah too, and interpret it as we have done in the narration of al-Bukhārī?

If we take a literal meaning of the words of the Ḥadīth, then that will be against the interpretation of the relative verses of Sūrah al-Kahf that is generally understood. There it is stated that the wall will remain intact up to the appointed time of Qiyāmah, before which there is no question of the Sadd breaking.

However, if we accept the explanation of ʿAllāmah Sayyid Muḥammad Anwar Shāh

Kashmīrī in both the Sūrahs, then the difficulties mentioned above shall be removed.

(Explaining that the wall of Dhū al-Qarnayn can only break before Qiyāmah on the basis of the verse in Sūrah al-Kahf is not fair since in this Sūrah mention has only been made that:

﴿فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾﴾

> "So, they (Gog and Magog) *were not* able to scale it, *nor were they able* to pierce it."

The word ﴿فَمَا ٱسْطَٰعُوٓا۟﴾ - '*were not able*', is a verb of the past tense. We do not find a denial in this verse that they would never ever be able to demolish the wall, except before Qiyāmah. As for the next verse: ﴿فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ﴾ - '*When the promise of my Lord comes to pass, He shall make it into powder',* this has already been explained to be the statement of Dhū al-Qarnayn in which he denied his barrier having the strength to defy Divine Power. He was not implying in the least bit that his barrier shall not fall, except just before Qiyāmah. -Abū Muḥammad)

Further, how can one ever assume that Ya'jūj and Ma'jūj would be unable to find a passage of exit until Qiyāmah, since it is well established that they had innumerable outlets from this end of Caucasia to Mongolia in China. If the Sadd of Dhū al-Qarnayn had barred their passage from the Darial opening forever, they could easily exit from other passages.

This is why ʿAllāmah Sayyid Muḥammad Anwar Shāh has explained the verse:

﴿قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى حَقًّا ﴿٩٨﴾ ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ ۖ وَنُفِخَ فِى ٱلصُّورِ فَجَمَعْنَٰهُمْ جَمْعًا ﴿٩٩﴾﴾

[الكهف: ٩٨ – ٩٩]

> "He (Dhū al-Qarnayn) said: "This is a mercy from my Lord, but when the promise of my Lord comes to pass, He shall make it into powder, and the promise of my Lord is ever true." On that day, We had left some of them falling like waves upon others, and when the trumpet is blown We shall gather them all together."

as follows:

> "Dhū al-Qarnayn had barred the passage of Ya'jūj and Ma'jūj from

> this end, and after the Qur'ān has quoted his words, the declaration of Almighty Allāh is then mentioned, as though it has been said that: 'O listeners, you have heard these words about Ya'jūj and Ma'jūj, listen to these words too! We have decreed that these tribes should dispute among themselves. They will keep fighting each other until only the blowing of the trumpet keeps Qiyāmah away. At that time, as asserted in Sūrah al-Ambiyā', all the tribes of the Ya'jūj and Ma'jūj shall emerge together from every passage available to them. They will create disorder all over the earth descending from their central heights with rapidity, and they will spread to all the corners of the earth. The word: ﴿وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾﴾ - *and they shall slide from every mound*, is used to indicate 'descent from a height' In the 'al-*Mufradāt*' of Imām Rāghib, and in the '*an-Nihāyah*' of Ibn al-Athīr, these words have been described in this very way."

Thus, it is clear from this explanation that the surge of the Ya'jūj and Ma'jūj, of which the Qur'ān speaks, refers to those tribes that live between the Caspian Sea and Mongolia and are a great part of the world population. In respect of their position on the earth's surface, they are sufficiently higher than the normal surface upon which people live, thus it appears as though they slope down a height whenever they descend to attack a people. Thus, in future too, as fulfilment of a sign of the Hour, when they will emerge for the last time from every corner, it shall appear as though the barriers have been broken and waves of human beings are flowing from heights to lower levels.

The foregoing explanation of the Qur'ān with regard to its words and phrases does not manipulate the dictionary meanings. At the same time, it is very appropriate and removes every doubt and uncertainty that could arise from generally understood concepts regarding the Ya'jūj and Ma'jūj.

After the foregoing explanation of Sūrah al-Kahf and Sūrah al-Ambiyā', the next issue before us is to understand the Ḥadīth of al-Bukhārī. What is the meaning of the phrase:

«وَيلٌ لِلْعَرَب مِنْ شَرٍّ قَد اقْتَرَب، فُتحَ اليَوم مِن رَدْمِ يَأجُوج وَمَأجُوج مِثْل هَذِه».

> "The Arabs are destined to ruin through an evil that is about to engulf them. The Sadd (barrier) of the Ya'jūj and Ma'jūj has been opened thus today for them."

It is not clear if the phrase should be taken in its literal meaning that a hole was, in

fact, made out in the barrier and equalled the circle formed by the index finger with the thumb, or it was a prediction in which the metaphorical meaning was to be taken. Further, it is also not clear if the second sentence regarding the opening in the barrier of Ya'jūj and Ma'jūj is linked with the first sentence, i.e., in which the Arabs are warned of a coming evil. There is a difference of opinion on both questions.

From what we know of the tribes of Ya'jūj and Ma'jūj, apart from the devastation caused in the times of Dhū al-Qarnayn as revealed by the Qur'ān, there is no record in history of any other attack by them worthy of mention.

However, the Sadd of Dhū al-Qarnayn became useless in the 7th century AC, because the Ya'jūj and Ma'jūj discovered a new pass between the *Ural Ocean* (a small, ancient ocean that was situated between Siberia and Baltica) and the Caspian Sea. In this way, a new era of the evil of the Ya'jūj and Ma'jūj begun. It was after centuries that these warlike tribes had made their presence felt to the lands below them.

Therefore, we can say that perhaps Rasūlullāh ﷺ was shown in his dream that while the time was still far for the tribes of Ya'jūj and Ma'jūj to launch a joint attack from different sides, yet there would be a nearer reappearance, This would serve as a fore- runner of the downfall of Arab power. It was this reappearance that was shown as a small gap in the barrier holding them back.

(The hole that was shown would then refer not to a hole in the barrier erected by Dhū al-Qarnayn, but rather to a gap that had opened up at some other spot, thereby allowing them passage through the mountain pass, once again. The phrase, '*the sadd (barrier) of the Ya'juj and Ma'juj*' will thus be referring to the entire barrier that would hold them back, viz. the natural barrier of mountains, together with the man-made barrier, which blocked the passage. Abū Muḥammad)

During the era of Rasūlullāh ﷺ, some of the Mongolian tribes moved out of their place and began harassing the nearby people. Their small excursions finally led to Ghengiz Khan in the sixth century Hijrī combining a group of tribes. His son used this unlimited force to attack the lands to their west and south. In 686 AH, Halaku (Hulagu) toppled the Arab Caliphate at Baghdad.

This explanation has been offered by ʿAllāmah al-Kirmānī; a well-known commentator of al-Bukhārī. However, Shaykh Badr ad-Dīn al-ʿAynī has rejected the explanation of al-Kirmānī. His argument is that the initiator of the Tartar insurgence was Ghengiz Khan and his grandson; Halaku Khan, and they were not the Ya'jūj and Ma'jūj.

From this difference of opinion, it becomes clear that the Ḥadīth itself did not pinpoint who exactly the narration referred to. It is the scholars of Ḥadīth who try to determine those to whom the words apply and they differ in their explanations.

Keeping this in mind, we too feel that we can try to investigate and suggest the application and we too are open to censure and rejection.

Two of the phrases of the Ḥadīth are important:

«وَيلٌ لِلْعَرَب مِنْ شَرٍّ قَد اقْتَرَب».

> "There is ruin for the Arabs in the mischief that has drawn near"

And:

«فُتِحَ اليَوم مِن رَدْمِ يَأجُوج وَمَأجُوج مِثْل هَذِه».

> Today, the Sadd is opened up for the Ya'jūj and Ma'jūj like this." (illustrating with a circle made by his index finger and thumb)

What is worth observing that the two sentences are not connected by the word 'and' - «و».

A careful study shows that there is a possibility to understand this Ḥadīth in one of two ways:

1. The first sentence tells us that Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ warned of a catastrophe that was to strike the Arabs and eliminate their rule. The second sentence supports the first. It cautions that the Ummah will face trials which shall cause great harm to the Arabs. The signs of the emergence of trials were the appearance of cracks that had set in on the protective barrier that was put up to stop the Ya'jūj and Ma'jūj. Thus, the split or crack in the wall was a forerunner and an omen of trials and troubles that the Ummah would face in future. This would continue until the Ya'jūj and Ma'jūj invasion before Qiyāmah. Qiyāmah will occur following a severe upset faced by the people of the world.

2. We may also say that the second sentence does not merely support the first, but presents an explanation. The first is the result or consequence of the second. The meaning is that the time for destruction of the Quraysh has arrived. It is as though the wall that Dhū al-Qarnayn had built as a strong and durable protection has begun to crumble (or a gap has indeed opened up

> breaking the full barrier, part of which was the wall of Dhū al-Qarnayn, and majority of which was mountains - Abū Muḥammad), and it is a preamble of mischief that will begin from the inhabitants of those lands.

In view of this interpretation, we must look at the Tartar harassment that occurred later in history, and how it corresponded with the indications made in the Ḥadīth regarding its new era of evil beginning during the life of Rasūlullāh ﷺ and culminating in the uprooting of Qurayshī power in the era of al-Mustaʿṣim Billāh.

As for the statement of Shaykh Badr ad-Dīn al-ʿAynī that the Tartar, Genghis Khan, cannot be termed as one of the Ya’jūj and Ma’jūj, this does not seem to be correct, since from amongst the Turkic tribes that the scholars and historians have determined as making up the Ya’jūj and Ma’jūj, one that features greatly is the tribe that was named after Genghis Khan.

We have seen that there is no conflict or disagreement between the Qur’ānic verses from Sūrah al-Kahf and Sūrah al-Ambiyā’, and the predictions mentioned in the Aḥādīth regarding the Ya’jūj and Ma’jūj. The verses of the Qur’ān have been explained copiously from the commentaries of ʿAllāmah Anwar Shāh and Ḥāfiẓ ʿImād ad-Dīn ibn Kathīr.

The application of the said verses and Aḥādīth in the manner we have stated reconcile with each other perfectly, without any need to interpolate their meanings. We have not resorted to *Tafsīr bi-ar-Ra’y* (Tafsīr on the basis of personal opinion). Whatever conclusion has been derived has been based upon deep pondering over the commentaries of the righteous predecessors, scholars of Ḥadīth and Sīrah, and then establishing a road of reconciliation between the text of the Qur’ān and the authentic Aḥādīth, a method which has always been praise-worthy amongst the scholars.

(End of explanation offered by Mawlānā Ḥifẓ ar-Raḥmān Suharwī in his master-piece ‘*Qiṣaṣ al-Qur’ān*’.)

The Muslim Ummah and Their Initial Altercation with the Ya’jūj and Ma’jūj (Known at That Time as ‘The Khazars’)

Muslim armies led first by Maslamah ibn ʿAbd al-Malik, and then by Marwān ibn Muḥammad poured across the Caucasus Mountains time and again, finally attaining a decisive victory in 737 AC.

The Khazar leader converted to Islām from his pagan religion, and subjected himself

to the Caliphate rule. This conversion was however short-lived, as a combination of internal instability among the Umayyads and Byzantine support undid the agreement within three years, and the Khazars re-asserted their independence. Their leader, together with his subjects chose to then adopt Judaism around 740.

In 758, the ʿAbbāsid Caliph; al-Manṣūr attempted to strengthen diplomatic ties with the Khazars by ordering Yazīd ibn Usayd as-Sulamī; one of his nobles and the military governor of Armenia, to take a royal Khazar bride. Yazīd married a daughter of Khazar, Khagan Baghatur, but she passed away while in labour. Her attendants returned home, convinced that some Arab faction had poisoned her. Her father was enraged. The Khazar general, Ras Tarkhan, invaded south of the Caucasus in 762–764, devastating Albania, Armenia and Iberia (Georgia), and capturing Tiflis. Thereafter, relations became increasingly cordial between the Khazars and the ʿAbbāsid Caliph, whose foreign policies were generally less expansionist than the Umayyads.

From Yiddish-speaking, Pagan, Asian Khazarian to Ashkenazi Jew (founders of 'The Jewish Lobby')

In 740 CE, in a land locked between the Black Sea and the Caspian Sea, known as Khazaria, a land which today is predominantly occupied by Georgia, but also reaches into Russia, Poland, Lithuania, Hungary and Romania, a pagan Khazarian tribe adopted Judaism as its faith. This small tribe would then, over the next few centuries, spread out from that area, forming the Ashkenazi Modern Jewish race. One that would not only lend support to the original Jews, known as the Banū Isrā'īl (progeny of Nabī Yaʿqūb عَلَيْهِ ٱلسَّلَامُ), but would in fact re-write the laws of their faith.

According to what historians have written regarding the circumstances that led to this tribe adopting Judaism, the Khazarian people felt vulnerable as they had Muslims on one side of them and Christians on the other side, and thus constantly feared attack from either side.

Furthermore, the Khazarian people were of neither faith and instead, practiced idol worship, which made them ripe for invasion by a people who wished to convert them to an established faith. The Khazarian king, King Bulan, decided in order to protect themselves against attack, the Khazarian people must convert to one of these faiths, but which one? If they converted to the Muslim faith, they would risk attack by the Christians, and if they converted to the Christian faith, they would risk attack by the Muslims. He had an idea. There was another race that he was aware

were able to deal with both the Muslims and the Christians either side of him, predominantly in matters of trade. A race which also dealt with Khazarians in the same manner. That race was the Jews. King Bulan decided if he instructed his people to convert to Judaism, he could keep both the Muslims and the Christians happy, as they were both already willing to trade with the Jews, so this is what he did. King Bulan was right. He would live to see his country unconquered; his people convert to Judaism enthusiastically and adopt the principles of the holiest Jewish book, the Talmud.

The above reasoning fails to appeal to common sense, but since no other reason has ever been given, it has become the accepted version of the details behind their ‘happy conversion’ from fire-worship and paganism into a monotheistic faith. What reason historians have still failed to provide however, is what enabled this tribe, i.e., The Ashkenazi Jew, led by the families known as Rothschild and Rockefeller, who at one time could not even save itself from its enemies on two sides, to now, after adopting monotheism, become the most powerful and wealthy force on earth, in front of whom both Muslim and Christian ruled countries would humbly submit.

What has made them today so strong and influential is indeed a matter that deserves deep contemplation, but since that is not the focus of this book, we shall avoid veering in that direction. However, what cannot be denied is the fact that the Ashkenazi Jew, hailing from the lands of the Khazars, is indeed a segment that has originated from the tribes of the Ya’jūj and the Ma’jūj (Gog and Magog). This fact shall be made even clearer in the pages that follow.

Who Really are the Ya’jūj and Ma’jūj?

A common misunderstanding regarding the Ya’jūj and Ma’jūj is that they are some form of ‘aliens’, with features different to that of normal man. This view has no basis whatsoever and should be expelled from the mind.

It has been made clear from the Sunnah that the Ya’jūj and Ma’jūj were from a very huge percentage of the children of Nabī Ādam عَلَيْهِ ٱلسَّلَامُ. Their features are thus the features of normal man.

Aḥādīth and statements from the Ṣaḥābah رَضِيَ ٱللَّٰهُ عَنْهُمْ that make clear mention that Ya’jūj and Ma’jūj are from the progeny of Nabī Ādam عَلَيْهِ ٱلسَّلَامُ have been provided in

the footnote.[7]

As for the details of their lineage, from the Sunnah, the statements of the Ṣaḥābah رَضِيَ ٱللَّٰهُ عَنْهُمْ and what is found in the present-day Bible, one learns the following:

In a narration quoted by Imām Tirmidhī and declared as *'Ḥasan'*[8] from Sayyidunā Samurah bin Jundub رَضِيَ ٱللَّٰهُ عَنْهُ, mention is made that Nabī Nūḥ عَلَيْهِ ٱلسَّلَامُ was left with three sons (after the floods), from which the progeny of man then spread:

1) Sām - The father of the Arabs.

It is most probable that on the name of Sām, the progeny of Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ are known as 'Semites'.

---

٧ ١) وعَن عَبدِ اللَّهِ بنِ عَمرٍو، عَن النَّبِيِّ صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ قَال: «إنَّ يَأجُوجَ ومَأجُوجَ مِن وَلِدِ آدَم، ولَوْ أُرسِلُوا لَأَفسَدُوا عَلى النَّاسِ معَايِشَهُم». (قال الهيثمي: روَاه الطبَرَانِي فِي «الكبِير» و«الأَوسَط»، وَرجالُهُ ثقَاتٌ). وقد ذكر محققو «المطالب العالية» تحت تخريج هذا الاثر (٤٥٢٧) ما ملخصه: «الحديث مداره على أبي إسحاق السبيعي، رواه كل من المغيرة بن مسلم، وسفيان الثوري، وشعبة، ومعمر، عن أبي إسحاق السبيعي، عن وهب بن جابر الخيواني، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عنه موقوفًا عليه، يرويه جماعة ثقات، ومنهم القدماء الذين رووا عن أبي إسحاق قبل اختلاطه، مثل شعبة و سفيان الثوري ، فالخلاصة: أن حديث الباب صحيح موقوفًا على عَبد اللَّه بنِ عَمرٍو رَضِيَ ٱللَّٰهُ عَنْهُ، وله حكم الرفع؛ لأنه من الأمور الغيبية التي لا يقال فيها بالرأي، والله أعلم. ولقوله: «إنَّ يَأجُوجَ ومَأجُوجَ مِن وَلِدِ آدَم» شاهد من حديث أَبِي سعِيدٍ الْخدريِّ الذي في الصحيح للبخاري: «قالَ: قَال النَّبِيُّ صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ يوم القيامة: يَا آدمُ! يَقولُ: لَبَّيك وَسعْدَيك، وَالخيْرُ فِي يدَيك، فيقُول: اخْرج بعثَ النَّار، قال: ومَا بعث النَّار؟ قال: مِن كُل أَلْفٍ تسعُمِائةٍ وتِسعة وتسْعِين، فعِندَه يَشِيبُ الصَّغير، وتَضَع كُلُّ ذاتِ حملٍ حمْلَها، وترَى الناسَ سُكَارَى ومَا هُم بسُكَارَى، ولكنَّ عذابَ اللهِ شَدِيدٌ، قالوا: وأَيْنَا ذَلك الواحِد؟ قال: ابشِرُوا، فإنَّ مِنكم رجلًا ومِن يأجوجَ ومأجوجَ ألفٌ، ثمَّ قَال: والَّذِي نفسِي بيدِه: إنِّي أرْجُو أن تكُونُوا ربْعَ أهلِ الجنَّة،»» ... الحديث.

٢) عن قتادة، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «نَزَلَتْ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَيْءٌ عَظِيمٌ ١﴾ [الحج: ١]، عَلَى النَّبِيِّ صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ وهُوَ فِي مَسِيرٍ لَه، فرَفَع بهَا صَوتَه حتَّى ثابَ إِلَيه أصحَابهُ، ثمَّ قالَ: «أَتدرُونَ أيُّ يوم هذا؟ يَوْم يَقُول الله جَلَّ وعَلا: يا آدَمُ، يا آدَمُ، قُم فَابعَثْ بَعْث النَّار، مِن كُل ألف تِسعَ مئَةٍ وَتِسعَةً وتِسعِينَ». فكَبُرَ ذلِك عَلى الْمُسلِمِين، فقَال النَّبِيُّ صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ: «سَدِّدوا وقارِبُوا، وأبشِرُوا، فوالَّذى نَفْسِى بيَدِه ما أنْتُم في النَّاسِ إلَّا كَالشَّاة فِي جَنْب البَعِير، أو كالرَّقمَةِ فِي ذِراعِ الدَّابَّة، وإنَّ مَعكُم لخَلِيقَتَين ما كَانَتا فِي شَيءٍ قَط إلا كَثَرتَاهُ: يأجُوجَ ومَاجُوجَ، ومَن هلَكَ مِن كَفرَةِ الإنْسِ والجِنِّ». [رواه ابن حبّان، وإسناده صحيح]

٣) «إنَّ بَني آدَم كثِيرٌ، وإنَّ يأْجُوج ومَأجُوج مِن وَلِدِ آدَم». [أخرجه الطبراني في «المعجم الكبير»، وقال الهيثمي في «المجمع»: «وفيه عثمان بن عطاء الخراساني وهو متروك، وضعَّفه الجمهور، واستحسن أبو حاتم حديثه»]

٤) عن ابنِ عبَّاسٍ رَضِيَ ٱللَّٰهُ عَنْهُمَا، قَال: «يأْجُوج ومَأجُوج شبرٌ وشِبرَيْن، وثَلاثَةٌ، وهُم مِن ولَدِ آدَم». [رواه الحاكم، وسكت عنه الذهبي]

٥) عن سمرة بن جندب، أَنَّ رسول الله صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ قال: «سَام أبُو العَرَب، ويَافِث أبُو الرُّوم، وحَام أبُو الحَبَش». هذا حديث حسن. [رواه الترمذي] وقال الهيثمي: «رواه الطبرانيُّ في «الكبير»، ورجاله مُوثَّقون».

In a weak narration of Bazzār[9] quoted from Sayyidunā Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ, mention is made that from Sām came the Arabs, *the Persians and the Romans*, and that goodness has been placed in this progeny.

2) Ḥām - The father of the 'dark skinned' (Ḥabshī).

In the narration of Bazzār, mention is made that from Ḥām came the Berbers, Sudanese/black skinned and the Qibṭī.

3) Yāfith - The father of the 'Roman'.

In the narration of Bazzār, mention is made that from Yāfith came the Ya'jūj and Ma'jūj, the Turks, and the Ṣaqālibah.

Note - Between the narrations of Tirmidhī and Bazzār, there is a contradiction with regards to which progeny the Romans fall into. In the narration of Tirmidhī, it states that Yāfith is the father of the Romans, whereas in the narration of Bazzār, the Romans fall under the progeny of Sām; 'the blessed progeny'.

Due to the strength of the narration of Tirmidhī, and the weakness that exists in the narration of Bazzār, preference will be given to the narration of Tirmidhī, which places the 'Romans' as the off-spring of Yāfith.

What lends strength to this also is the wording of Bazzār that 'goodness' has been placed in the progeny of Sām, whereas hardly any good can be found in the Roman nation, when one studies the history of man. Rather, it was at their hands that most of the persecution of the Banū Isrā'īl occurred.

Qutaybī (ibn Qutaybah al-Dīnawarī) has mentioned that all the Ambiyā' عَلَيْهِمُ ٱلسَّلَامُ were sent from the progeny of Sām.[10] ʿAllāmah Munāẓir Aḥsan Ghīlānī has written

---

٩ عَن يحيَى بن سَعِيد، عن سعِيد بن المُسيَّب، عَن أبي هُرَيرة، قالَ: قالَ رَسُول اللهِ صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ: «وُلِد لِنُوح سَام وحَام ويَافِث، فوُلِد لسَام العَرَب وفَارِس والرُّوم والخَيْر فِيهِم، ووُلِد ليَافِث يأْجُوج ومَأْجُوج والتُّرْك والصَّقَالبَة، ولا خَيرَ فِيهم، ووُلِد لحَامْ القِبْط والبَرْبر والسُّودَان».

قال البزَّار: «وهذَا الحَديثُ لا نَعلَم رواهُ عن النَّبيّ صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ إلا أبُو هُرَيرة بهذ الإسناد، ولا نعلمُ أسنده عن يَحيَى بن سعِيد، عَن أبي هُرَيرة إلا يزيد بن سنان، ولا عن يزيد إلا ابنه وَقَد حدَّث عَنه جمَاعَةٌ مِن أَهل العِلم واحتملوا حديثه، ورواه غيره عَن يَحيَى بن سعِيد مرسلا ولم يسنده إنما جعله من قول سَعِيد، فِيه محَمَّد بنُ يزيدَ بن سِنان الرُّهاويُّ عَن أبيه، فمُحمَّد: وثَّقه ابنُ حبَّان، وقالَ أبُو حاتِمٍ: صدُوقٌ، وضعَّفهُ يَحْيي بنُ معِين والبخاريُّ، ويزيدُ بنُ سِنانٍ وثَّقه أبو حاتِم، فقَال: محَلُّه الصِّدقُ، وقالَ البخاريُّ: مقَاربُ الحَديثِ، وضعَّفه يَحْيي وجَماعة.

١٠ «دَرْجُ الدُّرر في تَفِسيرِ الآيِ والسُّوَر»

that one cannot find any mention, in the records of history, of a Nabī coming from the race of the 'Romans'.[11]

According to the narration of Bazzār, the off-spring of Yāfith is Ya'jūj and Ma'jūj, the Turks and the Ṣaqālibah.

Wahb ibn Munabbih has described Yāfith as the father of 'The Turk' and has mentioned that the Ya'jūj and Ma'jūj are from his progeny. [Rūḥ al-Maʿānī]

ʿAllāmah ibn Kathīr, ʿAllāmah Abū al-Layth as-Samarqandī, ʿAllāmah Abū al-Ḥasan al-Māwardī, and many others have mentioned in their Tafāsīr that the Ya'jūj and Ma'jūj are from the progeny of Yāfith ibn Nūḥ.

According to what has been quoted from Sayyidunā ʿAbdullāh ibn ʿAbbās[12] رَضِيَ ٱللَّهُ عَنْهُمَا:

- The progeny of Sām is whitish-brown/tanned.
- The progeny of Ḥām is black and a little white.
- The progeny of Yāfith is yellowish and reddish.

Muqātil ibn Sulaymān[13] has mentioned:

- The progeny of Sām is the Arab, the people of Iraq, the people of Iran, the people of Ahwāz (province of Iran), the people of Ḥīrah (ancient city of Iraq), the people of Mawṣil (Iraq) and the people of al -Āl.

(Note: Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ was from Iraq, thus his entire progeny shall be from Sām i.e., Semite.)

- The progeny of Ḥām is all the black, the Qibṭī (Copts of North-Africa), the Spanish and Portuguese, the Berbers (North Africa), the local people of Sindh (Part of Pakistan) and of Hind (India/Pakistan/Bangladesh).

- The progeny of Yāfith is the Turk, the Roman, the Ya'jūj and Ma'jūj, the

---

١١ «دجالی فتنہ کے نمایہ خدوخال»

١٢ وقال ابن عباس: في ولد سام بياض وأدمة، وفي ولد حام سواد وبياض قليل، وفي ولد يافث الصفرة والحمرة، وكان له ولد رابع وهو كنعان الذي غرق، والعرب تسميه يام. [تفسير حدائق الروح والريحان في روابي علوم القرآن للشيخ العلامة محمد الأمين بن عبد الله الأرمي العلوي الهرري الشافعي]

١٣ فولد سام: العرب، وأهل السواد، وأهل فارس، وأهل الأهواز، وأهل الحيرة، وأهل الموصل، وأهل العال، وولد حام: السودان كلها، والقبط، والأندلس، وبربر، والسند، والهند، وولد يافث: الترك، والروم، ويأجوج، ومأجوج، والصين، وأهل خراسان إلى حلوان. [تفسير مقاتل ابن سليمان، سورة نوح]

Chinese and the people of Khurāsān (northeast of Greater Persia, including part of Central Asia and Afghanistan) until Halawaan (probably the pharaoh-hic city close to Cairo).

(**Note:** As mentioned in a previous chapter, from the Mongolian lands, which were the initial lands of the Ya'juj and Ma'juj, (the progeny of Yāfith) many of its inhabitants spread out to other lands. Those who settled in India came to be known as Aryan. Those who stayed in Central Asia called themselves Aryana Thus, when mention is made of the people of Hind and Iran being from the progeny of Hām, this will not mean that all its inhabitants are from Hām, but rather refers to the initial locals of the land.

A point of interest is that in the narration of Bazzār, mention has been made of 'goodness' being in the progeny of Sām, whilst the progeny of Yāfith has hardly any good within.

This is quite in contrast to what has been penned down into the books of history and genealogy, which shows the progeny of Yāfith to be full of blessings and goodness, whilst the progeny of Ḥām (primarily the black nation) has been labelled as the accursed nation[14]; cursed to be slaves and cursed to be of a dark coloured skin. (Naʿūdhu Billāh)

One thus understands that the notion of the black nation being 'third-class', or a 'nation of slaves' etc, and the white nation being the 'selected race', was in fact nothing but a lie of the Ya'jūj and Ma'jūj, who has forever sought to establish themselves as 'the selected race' with the rest of mankind being inferior to them.

It was this very notion which would later be termed as 'the inferior Goyem (non-Ashkenazi Jew) race', 'white apartheid', the theory of 'survival of the fittest, at the expense of the weaker race' etc.

---

[14] فمن هذه الروايات الكاذبة ما نقل في «درج الدرر» [سورة آل عمران: ٣٣]: «سام وهو ولي عهد أبيه، وولده إرم وأرفخشد، ويافث وهو المبرّك المرضي، وولده الترك والخزر والأسبان والصقالب ويأجوج ومأجوج، وحام وهو الطريد المدعو عليه، وولده قرط وكوش وكنعان، منهم الهند والسند والسودان.

وما نقل في تفسير «روح البيان» [سورة الروم: ٤٠]: «إن الله غير لون حام بن نوح، بسبب أنه نظر إلى سوأة أبيه فضحك، وكان أبوه نوح نائمًا، فأخبر بذلك فدعا عليه، فسوده الله تعالى فتولد منه الهند والحبشة».

وما نقل في «نظم الدرر» [هود: ٤٥]: «ثم ذكر أن نوحا عليه السلام نام فرأى حام عريه فأظهر ذلك لأخويه، فتناول سام ويافث رداء فألقياه على أكتافهما ثم سعيا على أعقابهما مدبرين فواريا عرى أبيهما، فلما علم نوح ما صنع ابنه الأصغر دعا عليه أن يكون عبداً لأخويه».

The Lineage of the Ya’jūj and Ma’jūj as Mentioned in the Present-Day Bible

Similar to what has been mentioned above, the present-day Bible too makes mention of Sām, Ḥām and Yāfith, and of Ya’jūj and Ma’jūj being of their progeny, with a slight change in pronunciation, i.e., Shem, Ham, Japheth, and Magog.

A few points of note made regarding Yāfith in the present-day Bible, and in other ancient records, are as follows:

- Genesis 5:32. The 500-year-old Noah became a father to Shem, Ham, and Japheth.

- Genesis 10:1-2. Japheth had seven sons after the flood.

- 1 Chronicles 1:5. The seven sons of Japheth, viz: Gomer, **Magog**, Madai, Javan, **Tubal**, **Meshek** and Tiras.
    1) The sons of Gomer: Ashkenaz, Riphath and Togarmah.
    2) The sons of Javan: Elishah, **Tarshish**, the Kittites and the Rodanites.

The Bible speaks of Gomer and Magog, and describes ‘Gomer’ as an ally of Gog [Book of Ezekiel 38:6]. This indicates that Gomer and Gog are different. Clear indication is made in the Bible of Magog being the son of Yāfith. As for Gog, who is shown as the prince of Magog, it is not clear whether he too was from the tribe ‘Magog’ or from some other tribe.

Certain phrases of the Bible indicate that Gog was from the tribe of Magog, thus the translation would be made in the earlier versions of the Bible as ‘Gog *of* Magog’, instead of ‘Gog *and* Magog’.

In the Qur’ān and Sunnah however, clear mention is made of two distinct tribes, i.e., Ya’jūj (Gog) *and* Ma’jūj (Magog), and not Ya’jūj (Gog) *of* Ma’jūj (Magog). This shows that besides Magog, there was another tribe that was, and shall always be the ruling party over Magog.

When one peruses the pages of history to locate the lineage of ‘Gog’, one finds hardly any mention of this, as though a special effort had been made from the very beginning to cover the identity of ‘Gog’. The reason for this could most possibly have been to quell any question later arising in the tribes of Magog as to why their leader was from another tribe.

Anyone who has studied briefly regarding the family known as ‘Rothschild’, which

controls majority of the world's resources presently, and which is in control of every Jewish lobby worldwide, and which itself admits to being from the descendants of Ashkenaz; son of Gomer, will know that from amongst the laws their founding father had set down was that the empire shall be controlled by his eldest son, followed by his eldest son, and so forth.

If this was indeed a practice he had learnt from his ancestors, it would imply that according to the custom of this tribe, the eldest son of Yāfith (viz. Gomer) would be the ruler over the empire of the progeny of Yāfith, which would in turn rule over the progeny of Sām and Ḥām. After Gomer, rule would pass onto Ashkenaz (eldest son of Gomer) and so forth.

The notion of Gomer being Gog, is not definite, but it surely does stand out as a possibility when one glances at the way current satanic lobbies operate, all operating for centuries under the same Rothschild family, a family that would loudly boast about its link to Ashkenaz, as well as to Gomer.

The Rothschild made known their link to Gomer, whose people were once called Gomermians and later Germans, through the very title they chose for their family, i.e., 'Rothschild'. The original name of this family was in fact 'Bauer'. It was in 1760 that Amschel Bauer changed the family surname to 'Rothschild' after the red hexagram or sign signifying 666 hanging over the entrance door (*Rot* is German for 'Red' and *Schild* is German for 'Shield' or 'Sign'). The word 'Rothschild' will thus mean 'The Red Shield', and in a broader context, it would probably translate as 'The shield of Gomer' (i.e., Gog).

The Descendents of Ya'jūj and Ma'jūj In the Light of the Narrations

It appears in the narrations of al-Ḥākim and Ṣaḥīḥ ibn Ḥibbān that after (or behind) the Ya'jūj and Ma'jūj, there shall be three great nations, viz. «منسك، وَتَأْوِيلَ، وَتَارِيس» '*Mansak, Ta'wīl* and *Tārīs*'[15](or *Thārlīs* or *Tārlīs*).

---

[15] This has been narrated in Ṣaḥīḥ ibn Ḥibbān as a Ḥadīth quoted by Sayyidunā ʿAbdullāh Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ:

عَن عَمْرو بن ميمون الأودي، عَنِ ابنِ مَسعُود، عَن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَال: «إِنَّ يَأْجُوجَ وَمَأْجُوجَ أَقَلُّ مَا يَتْرُكُ أَحَدُهُمْ لِصُلْبِهِ أَلْفاً مِنَ الذُّرِّيَّةِ، إِنَّ مِنْ وَرَائِهِمْ أُمَماً ثَلاَثاً: منسك، وَتَأْوِيلَ، وَتَارِيسَ، لا يَعْلَمُ عَدَدَهُمْ إِلا اللهُ». [صحيح ابن حبان]

=

The phrase 'after/behind' could either be referring to the children of Yāfith that shall be born after Ya'jūj and Ma'jūj, or to nations that shall be an off-shoot of the Ya'jūj and Ma'jūj.

Each of the above three words appear in the Bible and the previous scriptures, with a slight change in pronunciation. A brief discussion shall thus be made regarding each of these words:

The Tribes Of «تَارِيس، تَأْوِيل، مَنْسَك»

a) The first off-shoot - «منسك»

The statement of Sayyidunā ʿAbdullāh ibn ʿAmr رَضِيَ اللهُ عَنْهُ, which has been narrated by al-Ḥākim[16], quotes the word as «ناسك» and «منسك».

Ibn al-Faqīh in *al-Buldān*[17] has quoted a statement of Sayyidunā ʿAbdullāh ibn ʿAmr رَضِيَ اللهُ عَنْهُ regarding the people of the land of Khazar «خزر». In this narration, the wording is «ماشك» (instead of «ناسك») and «منشك» (instead of «منسك»).

In the present-day Bible[18], the three tribes who shall be under the rule of Ma'jūj are listed as 'Roosh', '*Maashik*' and 'Tubal'.

---

and by al-Ḥākim in his *al-Mustadrak*, as a Ḥadīth quoted by Sayyidunā ʿAbdullāh ibn ʿAmr رَضِيَ اللهُ عَنْهُ. Ḥāfiẓ Dhahabī has agreed to it being on the conditions of al-Bukhārī and Muslim.

عَن عَبد اللَّهِ بن عَمرو رَضِيَ اللهُ عَنْهُمَا، قَالَ: «يَأْجُوجُ وَمَأْجُوجُ يَمُرُّ أَوَّلُهُمْ بِنَهَرٍ مِثْلِ دِجْلَةَ، وَيَمُرُّ آخِرُهُمْ فَيَقُولُ: قَدْ كَانَ فِي هَذَا النَّهَرِ مَرَّةً مَاءٌ، وَلَا يَمُوتُ رَجُلٌ إِلَّا تَرَكَ أَلْفًا مِنْ ذُرِّيَّتِهِ فَصَاعِدًا، وَمَنْ بَعْدَهُمْ ثَلَاثَةُ أُمَمٍ: تَاوِيسَ، وَتَاوِيلَ، وَنَاسِكُ، أَوْ مَنْسَكُ - شَكَّ شُعْبَةُ -». هذَا حدِيثٌ صحِيحٌ علَى شَرط الشّيخَين، ولَم يُخرجاه.

«على شرط البخاري ومسلم، وأما عند الطيالسي فهي «تأويل، وثارليس، ومنسك». وأما في «المطالب العالية» فهي: «تأويل، وتار ليس، وناسك». [التعليق من تلخيص الذهبي]

[16] «وَمَنْ بَعْدَهُمْ ثَلَاثَةُ أُمَمٍ: تَاوِيسَ وَتَاوِيلَ وَنَاسِكُ أَوْ مَنْسَكُ - شَكَّ شُعْبَةُ -». [المستدرك]

[17] «وخلف الخزر أمّتان، يقال لإحداهما: منشك وماشك». [البلدان لأبي عبد الله أحمد بن محمد بن إسحاق الهمداني المعروف بابن الفقيه]

[18] «كتاب حزقيال الإصحاح التاسع والثلاثين (لذلك تنبأ يا ابن آدم وقل لجوج ...) (وأتي بك على أرضي لكي تعرفني الأمم حين أتقدس فيكأمام أعينهم يأجوج ... ويكون في ذلك اليوم يوم مجيء جوج على أرض إسرائيل ... ها أنا ذا عليك يأجوج رئيس **روش، ماشك، وتوبال**».

It thus seems most probable that the words «منسك», «منشك», and «ماشك» are all correct, and refers to what in English is written as '*Meshek*'; the sixth son of Yāfith[19], and the lands of his progeny. (This pronunciation is attained by reading the «ن» as a silent letter, giving it the sound of 'Meih', thus creating 'Meih-shik' and 'Maih-sik'

Later in history, this word would undergo various changes, and lands populated by tribes loyal to 'Meshek' would be named after him. For example, Moscow (which was at first 'Mosky') and Minsk.[20]

---

[19] 1 Chronicles 1:5. The seven sons of Japheth, viz. Gomer, Magog, Madai, Javan, Tubal, Meshek and Tiras.

[20] Minsk is the capital and largest city of Belarus, situated on the Svislach and the Nyamiha Rivers. Minsk is the administrative capital of the Common wealth of Independent States (CIS) and seat of the Executive Secretary.

Ashkenazi Jews and their link with Minsk

During its first centuries, Minsk was a city with a predominantly Early East Slavic population (the forefathers of modern-day Belarusians). After the 1569 Polish–Lithuanian union, the city became a destination for migrating Poles (who worked as administrators, clergy, teachers and soldiers) and Jews (Ashkenazim) At the time of the 1897 census under the Russian Empire, Jews were the largest ethnic group in Minsk, at 52% of the population, with 47,500 of the 91,000 residents. [16] Other substantial ethnic groups were Russians (25.5%), Poles (11.4%) and Belarusians (9%).

After The Holocaust, the percentage of Jews dropped to less than 10%, since from then on, these Jews set out on a mass-scale emigration to Israel, the US, and Germany. Today only about 10,000 Jews live in Minsk. The traditional minorities of Poles and Tatars have remained at much the same size (17,000 and 3,000 respectively).

The point of note from the article above is the link this land played in 'gathering the Ashkenazi Jew', who migrated towards it from the lands of Ashkenaz (Khazar) from the year 1569 onwards, and thereafter from 1980 onwards (300 years later) driving them in huge numbers towards Israel, the USA, and Germany, in order that through their numbers and satanic tricks they could control these three most significant lands.

As for the role that Moscow (city of The Kremlin) played in the Ashkenazi wars of recent times, it is not hidden to any who have even a little knowledge regarding Vladimir Stalin and his satanic era.

b) The second and third empire - [21] «تاريس» and «تاويل»

With certainty, to pinpoint these two nations is difficult. However, there is great inclination towards them referring to Tiras and Tubal, the 5th and 7th son of Yāfith.

This would also correspond with the words of the narrations [22] that mention:

«إِنَّ مِنْ وَرَائِهِمْ أُمَماً ثَلاَثاً: منسك، وَتَأْوِيلَ، وَتَارِيسَ. لا يَعْلَمُ عَدَدَهُمْ إِلا اللهُ». [صحيح ابن حبان – مرفوع]

«وَمَنْ بَعْدَهُمْ ثَلَاثَةُ أُمَمٍ: تَاوِيسَ وَتَاوِيلَ وَنَاسِكُ أَوْ مَنْسَكُ - شَكَّ شُعْبَةُ -». [المستدرك موقوف]

“After the Ya’jūj and Ma’jūj shall come three great nations”,

(i.e., The 5th, 6th and 7th son of Yāfith, which shall also be under the rule of Magog, who in turn is ruled by Gog (Gomer).

Thus, from the seven sons of Yāfith, it seems that indication has been made towards five in the narrations above, viz. Gomer «يأجوج»; and Magog «مأجوج»; followed thereafter by Tubal «تأويل»; Meshek «منسك» and Tiras «تاريس». Only Madai and Javan were left out.

As with Meshek, many nations would later affiliate itself with Tiras/Taaris/Thaaris (as according to the various wording recorded in the narrations). The leader over these nations would be known as the ‘Tsaris’, which could easily translate into ‘the Tsar/Czar’ (emperor) of Ris.

The empires of The Czar/Tsaris included:

- The First Bulgarian[23] Empire, in 913–1018

---

[21] The word appears in the narrations with various pronunciations, viz: «ثارليس» - Thārlīs [Musnad aṭ-Ṭayālisī], «تارليس» - Tārlīs [al-Maṭālib al-ʿĀliyah] and «تاريس» - Tārīs [Ibn Ḥibbān].

[22] «إِنَّ مِنْ وَرَائِهِمْ أُمَماً ثَلاَثاً: منسك، وَتَأْوِيلَ، وَتَارِيسَ. لا يَعْلَمُ عَدَدَهُمْ إِلا اللهُ». [صحيح ابن حبان – مرفوع]
«وَمَنْ بَعْدَهُمْ ثَلَاثَةُ أُمَمٍ: تَاوِيسَ وَتَاوِيلَ وَنَاسِكُ أَوْ مَنْسَكُ - شَكَّ شُعْبَةُ -». [المستدرك - موقوف]

[23] The country’s name; Bulgaria is taken from the word ‘Bulgars‘, an extinct tribe of Turkic origin that created the country. Their name is not completely understood and difficult to trace back earlier than the 4th century AD, but it is possibly derived from the Proto-Turkic word bulǵha (“to mix”, “shake”, “stir”) and its derivative bulgak (“revolt”, “disorder”) (which is a unique feature of the ‘Yā’jūj and Mā’jūj’).

- The Second Bulgarian Empire, in 1185–1396
- The Serbian Empire, in 1346–1371
- The Tsardom of Russia[24], in 1547–1721 (replaced in 1721 by *imperator*, but remaining in use outside Russia – and also officially in relation to several regions – until 1917)
- The Tsardom of Bulgaria, in 1908–1946

As for the meaning of ‘Tsar’ itself, it was *originally* a title used to designate East and South Slavic monarchs or supreme rulers of Eastern Europe. As a system of government in the Tsardom of Russia and the Russian Empire, it is known as Tsarist autocracy, or Tsarism. The term is derived from the Latin word *Caesar*, which was intended to mean ‘Emperor‘ in the European medieval sense of the term.

Pinpointing the Location of the Ya’jūj, Ma’jūj and Their Three Off-Shoot Clans

To gain a better understanding of the lands occupied by Gomer «يأجوج», Magog «مأجوج», Tobal «تأويل», Mashek «منسك» and Tiras «تاريس», a few maps of the world, in accordance to how the positions of the lands were described prior to 1900, have been provided.

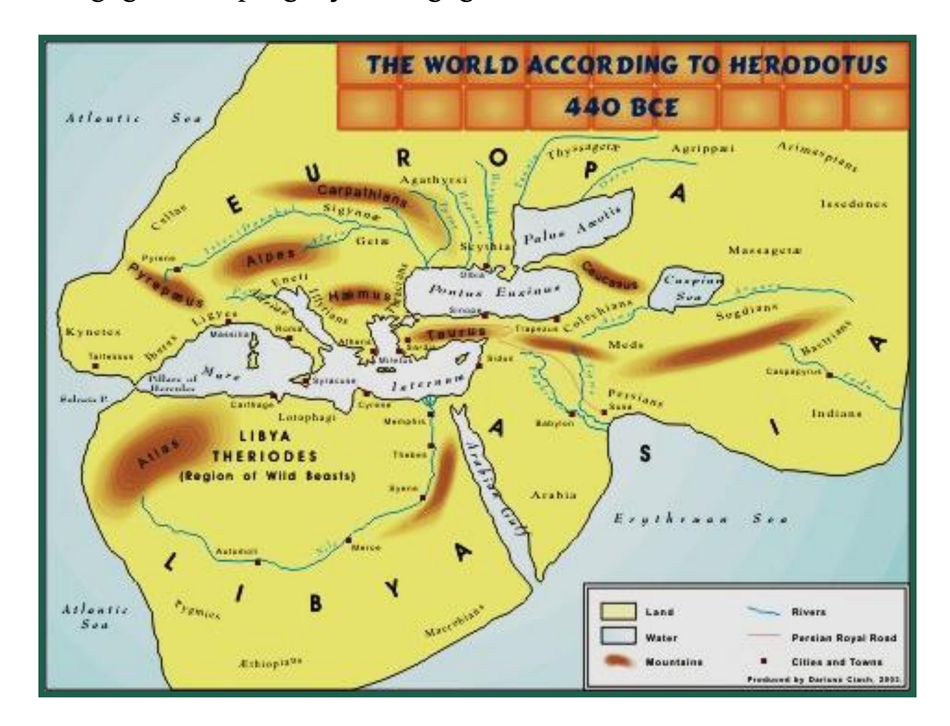
Map 1 - World According to Herodotus the Greek (5th century BC).

Take note of the location of Mt Haemus (today known as the Balcan Mountains) and

[24] Russia is the largest country in the world by area, covering more than one-eighth of the earth’s inhabited land area, and the ninth most populous, with over 144 million people at the end of December 2017.

From the history of the three ‘Tsar empires’ discussed, i.e. The Russian Empire (which then developed into an even bigger USSR), The Mighty Serbian Empire and The Bulgarian Empire, one point that emerges from all is the role that these empires played in preventing Muslim Rule reaching Western Europe, and in making the biggest contributions towards collapsing the Muslim Ottoman Caliphate.

Mt Taurus (bottom and left of Pontus Euginus - also spelt as Póntos Áxeinos, meaning 'dark grey sea'), which would later be called 'the Black Sea', and of the area populated by the people called Skythia (above the Black Sea), which was the Greek name for Magogite; the progeny of Magog.



The names of places and tribes on this map were in accordance to names assigned to these areas and tribes by the Greek.

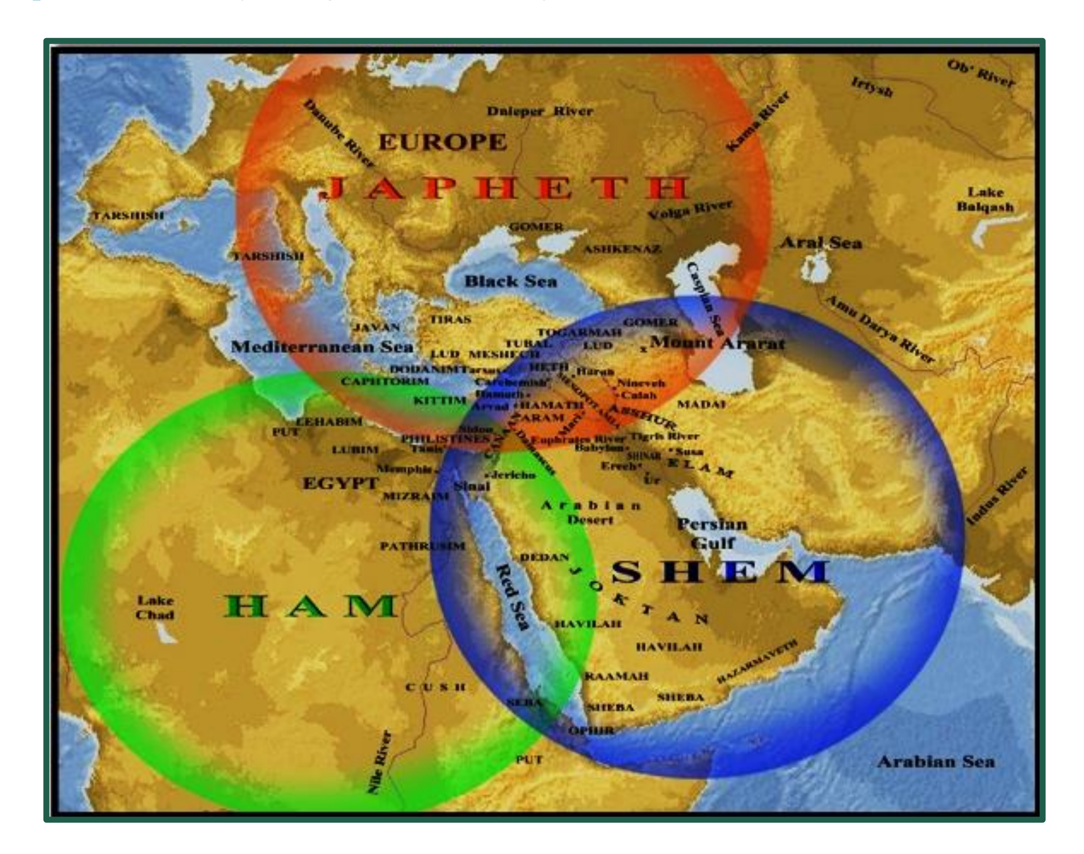
Flavius Josephus; a Jewish-Roman historian, approximately six hundred years later, while writing his books on history at the bequest of his Roman masters, would explain much of these Greek names.

Part of what he wrote in his book '*Antiquities of the Jews*', Book 1, chapter 6 is as follows:

- Gomer founded those whom the Greeks now call Galatians [Galls,] but were then called Gomerites.
- **Magog founded those that from him were named Magogites, but who are by the Greeks called Scythians.**
- Now, as to Javan and Madai, the sons of Japhet; from **Madai came the Madeans, who are called Medes**, by the Greeks; but from Javan, Ionia and all the Grecians, are derived.
- Thobel founded the Thobelites, who are now called Iberes, and the Mosocheni were founded by Mosoch, now they are Cappadocians.
- Thiras also called those whom he ruled over Thirasians, but the Greeks changed the name into **Thracians**.



Map 2 - Isidore's Etymologiae - 7th Century



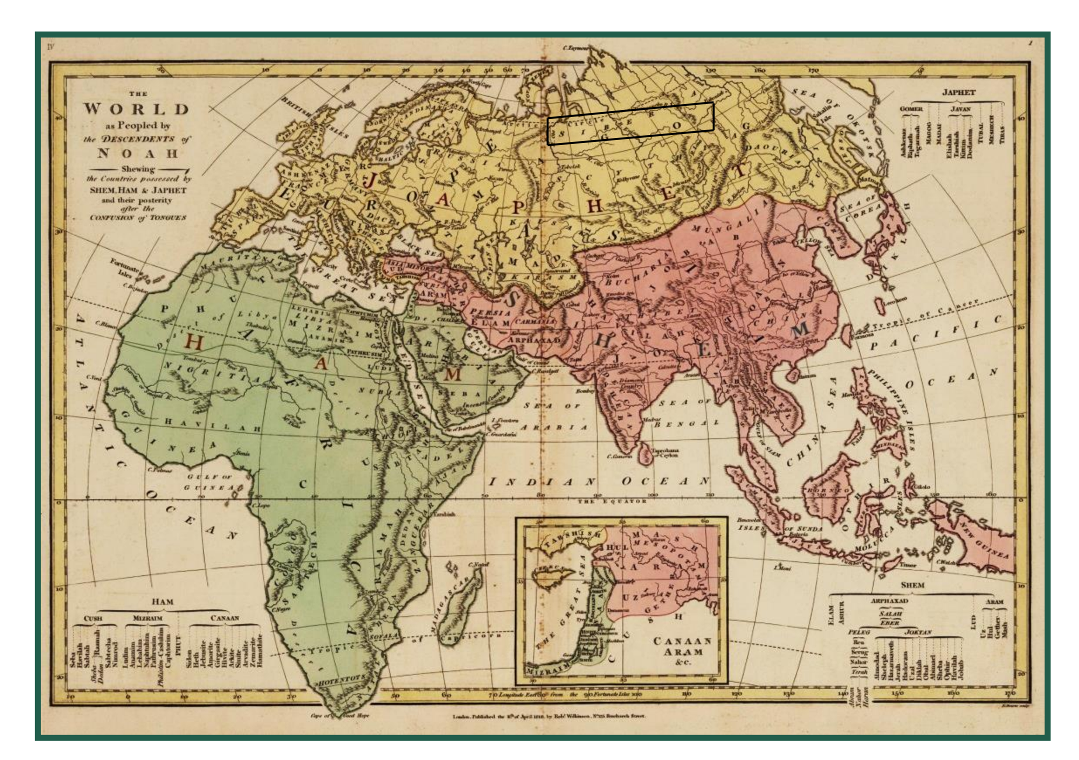
Isidore of Seville (a scholar described by the 19th-century historian Montalembert as "The last scholar of the ancient world".) had drawn this map, showing the lands populated by the descendants of Sām (Sem), Ḥām (Ham) and Yāfith (Japhet) in his encyclopaedia, known as 'Isidore's Etymologiae', written close to his death in 636.

The first printed version of this book was made available in 1472, and it is this map that is regarded to be the first map included in a printed book.

- According to this map, the 3 famous tribes of Tiras «تاريس», Tubel «تأويل» and Meshech «منسك» populated the land below The Black Sea.
- Gomer «يأجوج» is shown above the Black Sea as well as to its bottom right.
- A tribe called the 'Ashkenaz' is shown to have been between the Black Sea (left) and The Caspian «خزر» Sea (right).
- No direct mention is made of Magog «مأجوج».
- The land of 'Europe' is described as 'The land of Yāfith (Japhet)', which is similar to the description given in the Ḥadīth for Yāfith as «أبو الروم» - The

father of the Roman', as narrated in the *Sunan* of Imām Tirmidhī.[25]

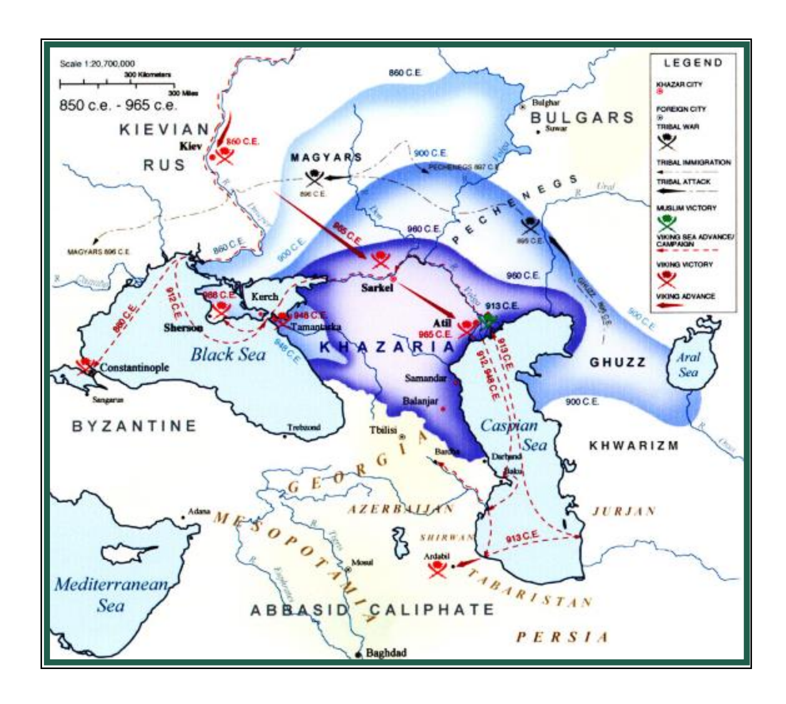

Map 3 - Robert Wilkinson 19th century



- This map, though not so clear, outlines the 3 lands populated by Sām, Ḥām (Ham) and Yāfith (spelt here as Japhet). This map was prepared in 1853, which makes one understand that until prior to the mid-19th century, Shem was associated with all of Asia, Ham with all of Africa and Japheth with all of Europe.
- The land of 'Gog' can be made out at the top-right of the yellowish area.

[٢٥] عن سمرة بن جندب رَضِيَٱللَّهُعَنْهُ، أنَّ رسولَ الله صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ قال: «سَام أبُو العَرَب، ويَافِث أبُو الرُّوم، وحَام أبُو الحَبَش». هذا حديث حسن [رواه الترمذي] وقال الهيثمي: «رواهُ الطبرانيُّ في الكبير، ورجاله موثَّقون».

Map 4 - Khazaria (850 to 965) - The land between The Black Sea and the Caspian Sea



This map shows the area known as Khazaria «خزر», which lies between the Caspian and the Black Sea. Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ and many historians thereafter made mention of this land (Khazaria) as being the prime spot around which the tribes of the Ya'jūj and the Ma'jūj resided.

Mention of «خزر» Khazaria in relation to the Ya'jūj and Ma'jūj

1) Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ described the known world in his time as follows [26]:

"The form of the world is comprised of five portions, similar to the head of a bird; its two wings, the chest and the tail.

The head is 'Ṣīn' (China), beyond which lies a nation known as 'Wāq

---

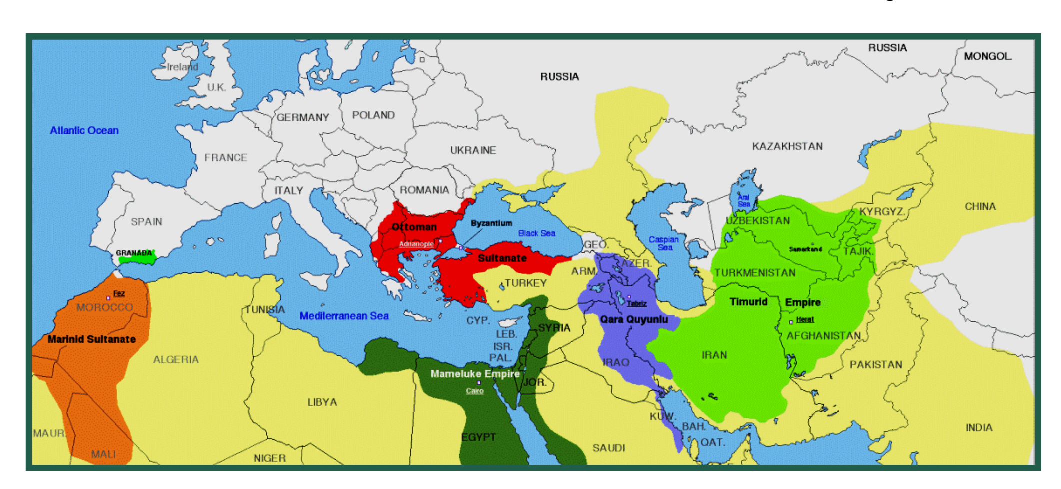
٢٦ وقال عبد الله بن عمرو بن العاص بن وائل السهميّ رَضِيَ اللَّهُ عَنْهُ: «صورة الدنيا على خمسة أجزاء؛ كرأس الطير، والجناحَين، والصدر، والذَّنَب. فرأس الدنيا الصين، وخلف الصين أمّة يقال لها واق واق، ووراء واق واق من الأمم ما لا يحصي إلا الله. والجناح الأيمن الهند، وخلف الهند البحر، وليس خلفه خلق. والجناح الأيسر الخزر، وخلف الخزر أمّتان، يقال لإحداهما منشك وماشك، وخلف ماشك ومنشك يأجوج ومأجوج من الأمم ما لا يعلمها إلّا الله». [البلدان لابن الفقيه الهمداني]

Wāq'. (Islands past China, which include Japan, Taiwan, Philippines, Indonesia, etc.,) And after Wāq Wāq are nations whose numbers only Almighty Allāh knows.

The right wing is Hind (India), beyond which lies the ocean. And there is none beyond that.

The left wing is Khazar, beyond which lies two nations, one of which is Menshek or Mashik. And behind Menshek or Maashik are the Ya'jūj and Ma'jūj, making up nations whose numbers none but Almighty Allāh knows."

The Khazar Empire was located between as well as north of the Caspian Sea and the Black Sea. The lands that lie above this are shown as Russia, and Mongol.



2) The historian; al-Masʿūdī has quoted the description of the continents as given by Hermus; The Wise, in his writing known as «معرفة قسمة الأقاليم». The exact date of this person is not known, but it is clear that during the early Greek civilization, he was well known.

Hermus divided the land into seven continents:

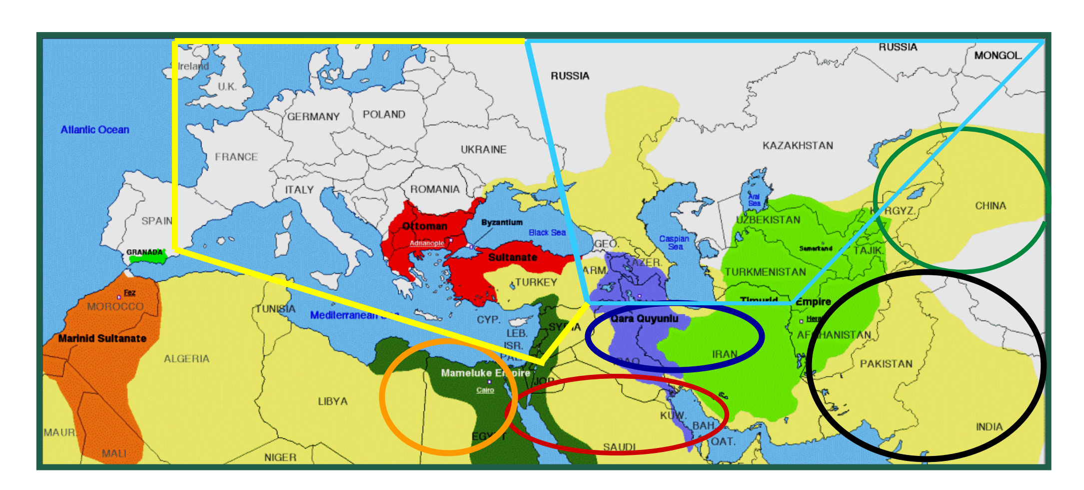
1. Hind - (India/Pakistan/Bangladesh)
2. Ḥijāz and Yemen
3. Miṣr (Egypt)
4. Babylon (Iraq)
5. The land of the Romans (Western and Central Europe)
6. The land of Ya'jūj and Ma'jūj (Eastern Europe/Asia)
7. Ṣīn (China)

In his explanation of the world, he placed Babylon (Iraq) at the centre[27], with the remaining six circling around it.

Whilst explaining the boundaries of 'The land of the Romans' he wrote: "Its borders are from the Sea of Shām until the furthest part of Rome which meets with the ocean, until the **land of Khazar and the Land of Ya'jūj and Ma'jūj**, until the borders of Babylon."

As for the Land of the Ya'jūj and Ma'jūj, he described its borders as meeting up with China until the Balkh River, and until the Sea of Shām.

An approximate area designation, in accordance to Hermus would probably be as follows:



1. Hind (India/Pakistan/Bangladesh) - Black circle
2. Ḥijāz and Yemen - Red Circle
3. Miṣr (Egypt) - Orange Circle
4. Bābylon (Iraq) - Dark Blue Circle
5. The land of the Romans (Western and Central Europe) - Yellow
6. The land of Ya'jūj and Ma'jūj (North Asia) - Light Blue
7. Ṣīn (China) - Green Circle

From the maps shown above, one understands that prior to the year 1900; the lands of the Ya'jūj and Ma'jūj would be outlined clearly on the maps of explorers,

---

[27] «الأول: الهند، والثاني: الحجاز واليمن، والثالث: أرض مصر، والرابع: أرض بابل، والخامس: أرض الروم، والسادس: ياجوج وماجوج، والسابع: أرض الصين، وجعل الإقليم الرابع وسطاً، وجعل الستة الباقية مطيفة بهوحد الأقليم الخامس: بحر الشأم إلى أقصى الروم مما يلي البحر، إلى أرض الخزر وياجوج وماجوج، إلى حدّ الإقليم الرابع، وحدّ الإقليم السادس: أرض الصين إلى نهر بلخ، إلى بحر الشأم الذي يلي المشرق». [معرفة قسمة الأقاليم لهرمس الحكيم]

historians and scholars of the Bible.

The land to the North would be identified as the lands of Yāfith (the father of the Roman). The progeny of Yāfith would then divide, with one group populating the left, creating Europe, and one group moving to the right, creating North Asia, with Russia and Mongolia being its hugest states.

The area beginning with Russia until the borders of China would be identified as the lands of the Ya’jūj and Ma’jūj, and the area towards the left would be called ‘The lands of Rome’.

The sons of Yāfith were seven, but Gomer (Gog) and Magog established themselves as the leaders of the lands of the remaining five tribes, thus creating a ‘continent’ described as ‘The lands of Ya’jūj and Ma’jūj’.

Mention of the Continent of the Ya’jūj and Ma’jūj in Islāmic Literature

Abū al-Faraj ibn al-Jawzī quotes in his book on history; *al-Muntaẓam*[28]:

> “Scholars besides Kaʿb al-Aḥbār have stated that the earth comprises of seven continents, viz. 1) Hind (India), 2) Ḥijāz, 3) Miṣr (Egypt), 4) Babylon (Iraq), 5) Rome, **6) The land of the Turk and the Ya’jūj and Ma’jūj**, 7) Ṣīn (China).”

Ibn al-Jawzī then quotes Abū al-Ḥasan Aḥmad ibn Jaʿfar[29] who describes the 6th continent as follows:

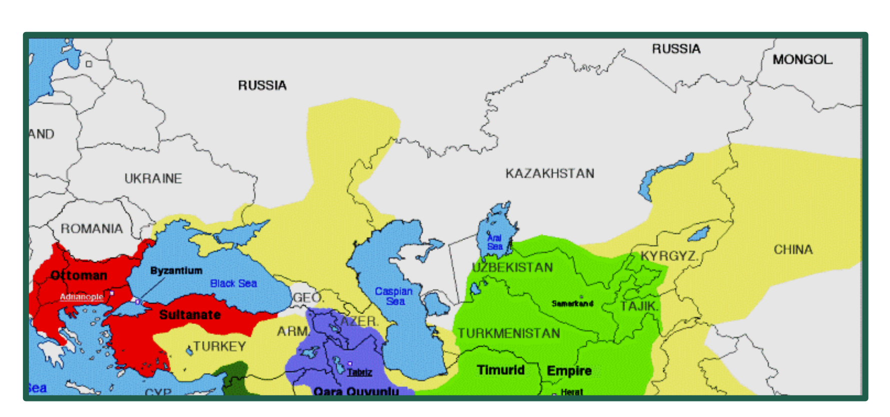
> “The 6th continent (Land of the Turk and Ya’jūj and Ma’jūj) begins in the East. It passes over the lands of the Ya’jūj and Ma’jūj, over the lands of Khazer, over Constantinople and ends at the Sea of al-

٢٨ «قال كعب الأخبار: «تجد فِي كتاب اللَّه عَزَّ وَجَلَّ معنى التوراة أَنَّ الأَرْض عَلَى صفة النسر، فالرأس الشام، والجناحان المشرق والمغرب، والذَّنَب اليمن، ولا يزال النَّاس بخير مَا لَمْ يقرع الرأس، فَإِذَا قرع الرأس هلك النَّاس».
وَقَالَ غيره من الْعُلَمَاء: «الأَرْض كلها سبعة أقاليم، فالإقليم الأَوَّل الهند، وَالثَّانِي الحجاز، والثالث مصر، والرابع بابل، والخامس الروم، والسادس الترك ويأجوج ومأجوج، والسابع الصين، ومقدار كل إقليم سبعمائة فرسخ في سبعمائة فرسخ من غَيْر أَن يدخل فِي ذَلِكَ جبل ولا واد، والبحر الأعظم محيط بِذَلِكَ، كُلهُ يحيط بِهِ جبل قاف»». [المنتظم]

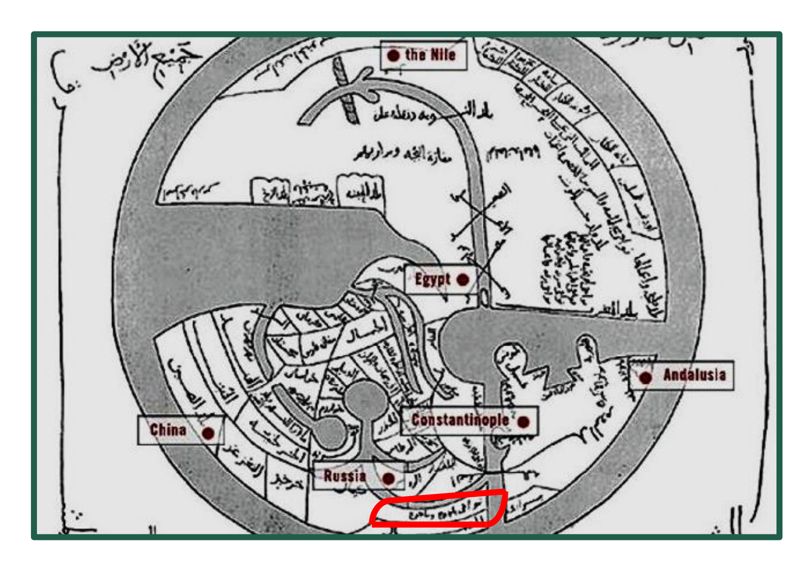
29 أحمد بن جعفر بن موسى بن الوزير يحيي بن خالد بن برمك، أبو الحسن: نديم أديب مغن، من بقايا البرامكة، من أهل بغداد. كان في عينيه نتوء فلقبه ابن المعتز بجحظة، فلزمه اللقب.وكان كثير الرواية للأخبار (٢٢٤ - ٣٢٤ هـ)

Maghrib (The Mediterranean Sea)."[30]

Note - The land of Constantinople (Istanbul) is regarded as the dividing line between Europe and Asia.



Map of the historian ibn Ḥawqal of the 10th century [31]



Muḥammad Abū al-Qāsim ibn Ḥawqal was a 10th-century Arab-Muslim writer, geographer and chronicler. His famous work written in 977 is called *Ṣūrah al-Arḍ* (صورة الأرض -*The Face of the Earth*). On the basis of his writings, he died after 368 H / 978 C.E.

The land of the Ya'jūj and Ma'jūj «نواحي يأجوج ومأجوج» can be seen on his map, under Russia.

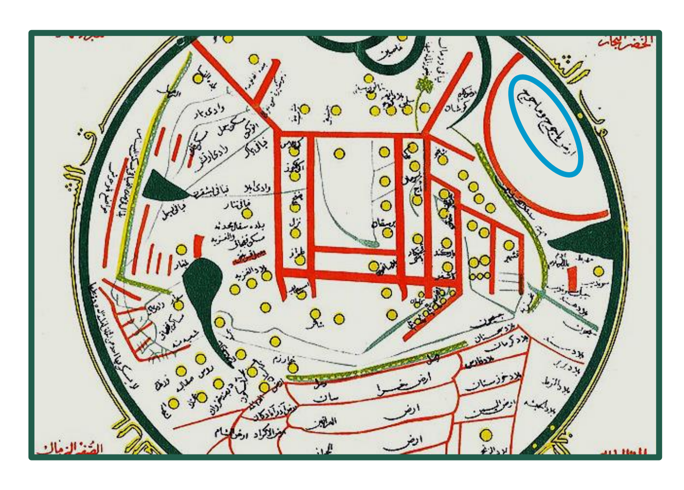
[30] والإقليم السادس:يبتدئ من المشرق، فيمر عَلَى بلاد يأجوج ومأجوج، ثُمَّ عَلَى بلاد الخزر، ويمر عَلَى القسطنطينية، وينتهي إِلَى بحر المغرب

[31] http://www.muslimheritage.com/article/when-world-was-upside-down-maps-muslim-civilisation

Note - A point that can be learnt from the maps of Muslim scholars is that there is no necessity that North be at the top of the map. In the map of ibn Ḥawqal, North «شمال» is placed at the bottom of the map.

Much later, with the New World discoveries on the rise by the end of the 15th Century, maps from the Muslim Civilisation began to follow the modern cartographic traditions, of which we are familiar with today. There is no definitive reason why the old maps placed South on the top, but from a spatial perspective, what is traditionally seen as *north* or *south* is all relative. Nick Danforth states that: “*Europeans made the maps [with North at the top] because they wanted to be on top.*”

Map of Maḥmūd El Kaşgarī (11th century)



Maḥmūd ibn Ḥusayn ibn Muḥammad al-Kaşgarī was originally from Barskhan, which today is in the country of Kyrgyzstan. His extensive travels throughout central Asia exposed him to the varying spoken Turkic dialects and caused him to compose his most prestigious work; *Divanu lugat it-Türk*.

In his world map from the *Divanu lugat it-Türk*, al-Kaşgarī intricately depicts the locations of different Turkic tribes from Europe all the way through to China.

In his map, he pinpoints the lands of the Ya’jūj and Ma’jūj on the top right (blue) which is shown as North West, which would possibly cover China, Mongolia and West of Russia.

Map of al-Idrīsī (12th century)



Abū ʿAbdullāh Muḥammad al-Idrīsī al-Qurṭubī al-Ḥasanī as-Sabtī, or simply al-Idrīsī, was a well-known 12th century Muslim geographer, cartographer and Egyptologist. He is responsible for one of the most famous maps appearing in the history of Muslim civilisation. Born in Ceuta, Morocco, he later moved to Palermo, Sicily.

Al-Idrīsī was a distinguished guest of the Sicilian Monarch Roger II, and spent much of his working life in Sicily. After completing his studies in Córdoba, he went on to travel extensively throughout the Mediterranean from Lisbon to Damascus. It was Roger II who had requested a group of geographers, with al-Idrīsī as the permanent secretary, to collate all available resources and compose an accurate world map. Of the twelve scholars commissioned to this cartographic project, ten of them were of the Muslim civilisation. The research required for this map took fifteen years after which the actual map making process began.

This resulted in the creation of the book '*Nuzhah al-Mushtāq fī Ikhtirāq al-Āfāq*' (نزهة المشتاق في اختراق الآفاق - *Entertainment for He Who Longs to Travel the World*). The manuscript consists of 70 maps with its world map featured first in the collection. Al-Idrīsī's maps are some of the most mimetic works of the middle ages. His maps also portray a detailed grasp of the topography of the Mediterranean region and it also shows South at the top.

The area of the Ya'jūj and Ma'jūj is shown at the bottom to be North East of Bulgaria «بلغار», which in a map with North on top will be North West (i.e., Russia).

Conclusion

From what has been discussed in detail, it has been made clear that historians had long ago identified the lands of the Ya'jūj and Ma'jūj, which on the present map would cover the lands of Russia, Mongolia, China, and so on. The issue which the later scholars discussed and differed was with regards to the spot at which Dhū al-Qarnayn erected his barrier, and which group of the Ya'jūj and Ma'jūj were the cause of the barrier being erected.

This too, by the grace of Almighty Allāh, and through the writings and research of Ḥaḍrat ʿAllāmah Anwar Shāh Ṣāḥib and his student; Mawlānā Hifz ar-Raḥmān Ṣāḥib, has now been possibly defined. According to the research of these two scholars, the tribe of the Ya'jūj and Ma'jūj which was the focus of Dhū al-Qarnayn's barrier was at that time known as Scythians and were later on referred to as Ashkenaz.

From the writings of historians regarding 'The Thirteenth Tribe' of the Jews, viz. The Ashkenazi Jew, it is seen that it was this very group who would, hundreds of years later, mysteriously adopt the Jewish faith, spread across the lands of Europe and America, establish an all-surrounding banking and education system, based primarily upon usury and atheism, and lead the call for the return of the Jewish people to their 'promised land', despite the fact that they had and till today have no affiliation at all with the creed of Nabī Mūsā عَلَيْهِ ٱلسَّلَام, they are in no way from the progeny of Nabī Yaʿqūb عَلَيْهِ ٱلسَّلَام and their Barbaric manners, pitiless hearts and passion for war, torture and turmoil resembles that of a carnivorous animal, rather than that of one who believes even slightly in the Hereafter.

It is the understanding of this writer (and only Almighty Allāh knows what is fully correct) that an indication can indeed be taken from the inclusion of the incident of Dhū al-Qarnayn and the Ya'jūj and Ma'jūj at the end of Sūrah al-Kahf, that it shall be the very same tribes of the Ya'jūj and Ma'jūj which were blocked by Dhū al-Qarnayn who shall be at the fore front of the war against Islām, during the era of *dajjālī fitan* (trials and tribulations), and that just as Dhū al-Qarnayn was utilized to ward out the harms of this group, so too shall Almighty Allāh continue lifting up His selected servants, who to some extent shall ward off their evil, until finally Sayyiduna Mahdī رَضِيَ ٱللَّهُ عَنْهُ, and Sayyiduna ʿIsā عَلَيْهِ ٱلسَّلَام shall bring an end to their evil and shall collapse their satanic empire.

As for the remaining tribes of the Ya'jūj and Ma'jūj, which even today are controlled by this Ashkenazi group, upon hearing of the slaying of their deity, which we know as 'dajjāl', and upon witnessing the rise of the Islāmic flag worldwide, they shall mobilize their atheist and satanic armies, their nuclear powers, and their weapons

of mass destruction and unleash upon the Muslim world the harshest and most lethal attack that the world has ever and will ever witness. This unleash is perhaps what has been described in Sūrah al-Ambiyā', and has been defined as 'a major sign of the proximity of Qiyāmah'.

Against this force, Nabī ʿIsā عَلَيْهِ ٱلسَّلَامُ and the believers shall be instructed to flee to mountain tops, to forts and to caves. [32]

After completing a reign of evil upon the earth, Almighty Allāh shall, through His Divine command, without any soldier or army, destroy the entire population of the Ya'jūj and Ma'jūj. A sore shall develop at the armpits of each of them and shortly thereafter they shall collapse dead.

The earth shall be filled with their corpses, its stench and perhaps nuclear gasses, due to which none who are still alive in the mountains and caves shall be able to descend. Birds, with long necks, shall be sent to carry the corpses and dispose of them in the oceans. Rains shall then fall continuously, cleansing the earth of the filth, the stench and the poison of the Ya'jūj and Ma'jūj nations.

When Nabī ʿIsā عَلَيْهِ ٱلسَّلَامُ shall finally come down the mountains, the world of technology shall no longer exist, nor shall the world know the meaning of 'evil'. Upon his descent, that phase of human history shall commence which shall be the most peaceful period that history has and will ever witness, during which even a snake shall not cause harm to a child.[33]

How and when exactly this shall occur is from the secrets of the knowledge of Almighty Allāh. What has been compiled in this book is merely a step in attempting to understand the issue of the Ya'jūj and Ma'jūj. If it proves correct, then that is from the Grace and Favour of Almighty Allāh and if it is incorrect, then may Almighty Allāh forgive me, and save the Ummah from becoming confused with any wrong theory. Āmīn.

---

٣٢ «ثمَّ يأتي نبِيُّ اللَّهِ عِيسَى عليه السلام قَومًا قَد عَصَمهُم اللَّهُ، فيَمسَحُ وجُوهَهم ويُحدِّثُهم بدَرَجاتِهم فِي الجَنَّة، فبَيْنَا هُم كذلِك إذْ أوحَى اللَّهُ إليهِ: يَا عيسَى، إنِّي قَد أَخرَجتُ عِبادًا لي، لَا يدَانِ لِأحَد بقِتَالِهِم، فأَحرِزْ عبَادِي إلَى الطُّورِ ويَبعثُ اللَّهُ يأجُوجَ ومَأجُوجَ، وهُم كمَا قالَ اللَّهُ عز وجل: ﴿وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ٩٦﴾ [الأنبياء: ٩٦]. [رواه ابن ماجه بسند صحيح]

٣٣ «فيَكونُ عيسَى ابنُ مريمَ علَيه السَّلامُ في أمَّتي حَكَمًا عدْلًا، وإمامًا مُقسِطًا، يدُقُّ الصَّليبَ، ويذبَحُ الخِنزيرَ، ويضَعُ الجِزيَةَ، ويَترُكُ الصَّدقَة، فلَا يُسعَى علَى شاةٍ ولَا بعيرٍ، وتُرفَع الشَّحناءُ والتَّباغضُ، وتُنزعُ حُمَةُ كلِّ ذاتِ حُمَةٍ، حتَّى يُدخِلَ الوَلِيدُ يدَهُ فِي فِيِّ الحيَّةِ فلَا تضُرَّهُ، وتُفِرَّ الوَلِيدَةُ الأَسدَ فلَا يضُرُّها، ويكُونَ الذِّئبُ فِي الغنَمِ كأَنَّهُ كَلبُها، وتُملَأُ الأَرضُ مِن السّلمِ كما يُملَأُ الإِناءُ مِن الماءِ، وتَكونُ الكَلمَةُ واحدَةً، فلَا يُعبَدُ إلَّا اللَّهُ، وتَضعُ الحَربُ أوزارَهَا». [رواه ابن ماجه بسند ضعيف لأجل الانقطاع]

Completed, by the Grace and Favour of Almighty Allāh on the morning of Jumuʿah, the 24th of Shaʿbān 1439 / 11th of May 2018.

May Almighty Allāh, through His sheer Bounty, accept and make it beneficial for men and jinn till the Last Day. Āmīn!

I am well aware of my inefficiency in all branches of knowledge, thus, I beg those whom Almighty Allāh has blessed with a strong mind and hand in Islāmic knowledge to kindly inform this weak one of errors within this compilation, so that it may *In Shā’ Allāh* be rectified in future additions.

Suggestions, corrections and positive criticism may be forwarded to the following email address: kajee.ridwan@gmail.com

